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Fear A And Take Your Own Part



AL-HAJ QASSIM ALI JAIRAZBHOU

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“Surely (as for) those who believe and do good
We do not waste the reward of him who does a good
work. These it is for whom are gardens of perpetual
beneath which river's flow, ornaments shall be given to
them therein of bracelets of gold, and they shall wear
green robes of fine silk brocade interwoven with gold
reclining therein on raised couches, excellent the recompense
and goodly the resting-place.”

Quran XVIII : 30-31.

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* * * * *

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* * * * *

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the poor rate, and they bow down." Al-Quran v: 55.

* * * * *

"Those only are believers whose hearts become full of
fear when Allah is mentioned, and when His Com-
munications are recited to them they increase them in
faith, and in their Lord do they trust." Quran viii : 2

* * * * *

"And from among you there should be a party
who invite to good and enjoin what is right and forbid
the wrong, and these it is that shall be successful."
Holy Quran iii : 103.

**“O men serve your Lord Who created you and those
before you so that you may guard (against evil).”**

Al-Quran II : 3 : 21.

To

*My late Revered Father
Jairazbhoy and my living
beloved Mother, Rehmatbai
whose care, kindness and
love have enabled me to
serve Islam with the best of
my ability, I DEDICATE
this book with deep respect
and reverence.*

*“Praise be to Allah, Lord
of the worlds”.*

Al-Quran 1: 1.

‘Actions shall be judged according to motives.’

Muhammad.



AL-HAJ KHWAJA KAMALUDDIN

The Great Muslim Missionary whose Foreword appears in this book.

Foreword.

Al-Haj Qassim Ali Jairazbhoy opens a new vista of activities in the field of Religion. He produces a decent book dealing with subjects needing urgent attention of those learned in religious lore. Ours are the days of paradoxes especially in Religion. Religion was considered before, as a science of God and those who believed in Him embraced some faith. But though scientific researches have brought the said belief home to the mind of the cultured people, yet the very thing has estranged them from Religion. Their study in Nature compelled them to believe in some Unseen Hand working behind the scene. They believed in the First Intelligent Cause Who worked out Nature with the best of Intellect, Knowledge and Power. There seems to be Design, Precision and Economy pervading in the whole Universe. In short the Creator seems to have made Nature for the exaltation of humanity. How could He send such Books as have universally been accepted as Revelation as have failed to further their ends? For instance, though the whole world is full of antithesis teeming with laws of conflicting nature, yet they are all working in harmony. But if Religion which had caused discord and disunion among men,

could not be ascribed to the Maintainer of universal peace. He could have evolved a system under which men could work out amity and accord. But these savants fail to observe the same in the world of religion. Man is a universe in miniature. His own nature abounds in things contrary to each other. If Nature works so beautifully under His guidance, man needs it more. Religion in fact came for the same. For illustration I would refer to the same human instinct, which in the Judgment of these men of culture, is playing havoc on humanity under the religious teachings. Fighting is in our nature. (1) "He created man" so says the Holy Quran "from a small life-germ, and lo! he is an open contender." It is a life tendency. It appears in its consummate form when nations are brought together in a war. It, under certain circumstances, is a necessity. Therefore we do need certain ethics of war under which it may be waged to serve human cause in a laudible way. A warrior prophet should appear to act as an exemplar in this respect. Muhammad, our Holy Prophet, had to fight several wars in deference; but the Quran came to lay down the following principles which he obeyed to the very hilt:-

1. War should not be resorted to, in the spread of Religion as the Holy Quran says (2) "Call to the way

(1) The Holy Quran Chapter 16: 4

(2) XVI 125 The Holy Quran.

of thy Lord with wisdom and goodly exhortation, and have disputations with them in the best manner." At another place it says: (2) "And hadst thou been rough, hard-hearted, they would have dispersed from around thee" Compulsion in Religion was prohibited. The Quran puts it thus: (3) "There is no compulsion in Religion." On another occasion it says (4) "But wilt thou force men till they become believers?"

2. No one should go to a battle-field for depriving others of their property, as is often done by the western nations. If the Quran allows a Muslim to fight against those who dispossessed their property for the sake of religion as Chapter XXII ; 39 & 40 noted below shows, it could not allow any person to deprive others of their proprietary rights.

3. War is a necessity when personal rights are interfered with and people are dispossessed of their legitimate ownings. The Quran says: (5) "Permission (to fight) is given to those upon whom war is waged because they are oppressed, and most surely Allah is well able to assist them; those who have been expelled from their homes without a just cause except that they say: Our Lord

(2) Quran III 158

(3) Quran II : 256.

(4) Quran X 99

(5) Quran XXII, 39-40.

is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is strong, Mighty." (1) "Whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted upon you".

4. We should fight for maintaining religious liberty. No one should force his religion on others. The Quranic injunction (2) "No compulsion in Religion," which I just referred to, is too eloquent to need any comment upon it. A Muslim has to fight against his own people even if they interfere with the religious liberty of those who adhered to other persuasions. Thus Quran say (3) "And who is more unjust than he who prevents (men) from the mosques of Allah, that His name should be remembered in them, and strives to ruin them"? Also, (4) "And prepare against them what force you can and horse tied at the frontier, to frighten thereby the enemy of God and your enemy."

5. Consequently we should always fight against those people who endanger the peace of a house of God, no

(1) Al-Quran Chap 2. 194.

(2) Al-Quran Chap. 2: 256.

(3) Al-Quran Chap. 2. 114.

(4) Al-Quran Chap. 8 ; 60.

matter it belongs to any other faith. (vide the Holy Quran 2: 114).

I fail to understand a person who would find fault with such noble principles that have been enunciated in the Quran. Krishna, Ramchandra and many Hebrew prophets disturbed peace of the world under the name of religious war. Jesus also said that "he had come to send fire and sword into the world." But none of them could reform the fighting instinct in man. Muhammad came and brought a religion that sublimated the same natural behest into a noble Martial spirit.

The world as I have said before has come estranged to Religion for this very reason. But we should show them that Islam came for the same laudible object of human progress and laid down principles to work it out. Al-Haj Qassim Ali Jairazbhoy has made a similar effort. The reader will find several chapters in this interesting book that deal with subjects of vital importance to humanity. He is a man of business with his hands full of work, yet his interest in love of Islam has brought him in the field, unfortunately deserted by those on the shoulders of whom the duty lies, I mean the class of Ulama.

Mansehra,

Hazara.

Khwaja Kamaluddin.

8th October 1931.

“Knowledge is life and wealth.”

Ali Ibn Abu Talib.

Introduction.

Islam has always appealed to humanity as no other religion has. There is no nation of the world to which its message has gone but it has given it ready acceptance. Asia, Africa, Europe, the Jew, the Christian, the Zoroastrian, the Hindu, the Buddhist, the follower of Confucius, have all paid homage to Islam, and each has contributed its share to form the great Muslim Community which now covers the earth from the east to the west. The reason of this general acceptance lies in the simplicity and reasonableness of its teachings which appeal to the human mind, and even today Islam is making a rapid advance in countries in which it has already been established as well as in those to which its message is being carried now. It is really to check this advance that most of the present day European literature on Islam is aimed at. The Muslims themselves have neglected their duty to present their noble religion to a world that is groping in the dark so far as religion is concerned. It is only occasionally that a Muslim attempt in this direction is met with. One such attempt has been made by Al-Haj Qassim Ali Jairazbhoy who, though a business

man, has been a close student of Islam, and the result of his labour of love is now appearing in the following pages. From what I can judge of this book from the several chapters which Al-Haj Qassim Ali Jairazbhoy has sent to me, I can say that the book will prove a very useful addition to the scanty Islamic literature in English which the followers of Islam have produced. Every chapter of the book deals briefly with one subject, and brings out the beauty of the teachings of Islam as compared with those of other religions. I have no doubt that the book will appeal to Muslims and non-Muslims alike.

Ahmadyya Buildings
LAHORE, (India).
26th October 1931.

Muhammad Ali.

By The Same Author.

**The Comparative Greatness of the
Holy Quran and the sayings of the
Holy Prophet Muhammad - . . .
Islamic Prayers -
How to perform Haj -**

Our Lord! make not our hearts to deviate after Thou hast guided us, and grant us from Thee mercy: surely Thou art the most liberal Giver'
Al-Quran III 7.



THE AUTHOR IN ARAB COSTUME.

The above small photo shows the Author in his usual dress.

Preface.

THERE are on the bookshelf of the world many books, in English, on Islam and its Holy Prophet Muhammad. *Ipsa facto* though not, but nevertheless there is a need of a book which should be unbiased and unprejudiced. All the books so far written both by Muslim and Non-Muslim writers are either based on History or researches, and are either in favour or against Islam. Of the books against, the writers are non-Muslim, and of these specially the Christian Missionaries and Historians have done their best to paint Islam in the most horrible colours. Not being content with attributing all kinds of falsehoods to Islam, they went further and turned all its best things into something worst and abhorrible, and in such vituperative language that shocks one. The result is, a gulf between the two, of hatred and antagonism, which is still being widened by the Christian writers, and which looks impossible to be ever bridged. I hurry, lest I may be termed ungrateful, to acknowledge the straight forwardness of those European Christian writers who checked their

pens and only wrote facts without interfering either with the events or contexts.

About the books in English on Islam by Muslims, I have to admit with grief that no Muslim Community except the Khwaja Kamaluddin and his party has done so much by distributing Islamic Literature as it should have done. I disagree with them in their beliefs but I do not at all disagree with them in the service they are doing to Islam, and nor should any other Muslim, for after all the forty crore Muslims in the whole world all believe in the fundamental principles of Islam, and all except the **Qadianis**, believe our Holy Prophet Muhammad to be the last messenger of God, and few others such as Bahaees etc. who should not be counted at all.

In fact it is the duty of those Muslims who are rich to do this service, or to help those Associations or individuals who can be willing to do it, if they are unable to do so themselves. God has said in the Holy Quran ***“And those who strive hard for Us, We will certainly guide them in Our ways; and God is surely with the doers of good.”** It is, therefore, a matter of deep pity and sorrow that those who could do so, spend their money lavishly on things that are transient and worthless.

*The Holy Quran Chap. XXIX : 69.

III

The entire world, specially Europe needs Islamic Literature. It should be our duty to spread it, in order that all the falsehoods which the European Christian writers have created about Islam and its Prophet may be removed, presenting the Truth before the world in True colours. It is my firm belief that a person could not help but embrace Islam, if only he could see it in its true colours. For Islam is such a True Religion that George Bernard Shaw the world-famous English Author predicts that in near future the religion of the world would be, if not wholly, but something very much like Islam. *'Glory be to God, *Al-hamdo Lil-Lah*. This is the prophecy of a Christian who is the honoured of the world.

The study of the movement of thought in Europe, and in the world at large indicate that the world is waiting for a religion which should fulfil all its requirements. Islam holds the key to this, and it will not be a distant day when the world will come to recognise, with the help of common sense, that Islam is the True Religion, and may embrace it, only if the learned and the rich among the Muslims start on a campaign that should flood all the bookstalls, libraries, and homes of the world with Islamic literature.

*Read his book 'Getting Married' page 290.

I have been a close student of the Islamic Literature for a considerable time and do not think that there is a book or periodical on Islam published which I have not read. I wanted from a long time to present to the world a book on all the subjects of Islam, but prolonged indifferent health and lack of time prevented me from doing so till today.

I find no words to express my deep thanks to Allah who gave me, at last the strength, time and ability to finish and present this to the world, in my life time. To day is the day of jubilation for me, because I have succeeded in gathering some gems of great Islamic beauty and learning from the Words of the Great God, which the greatest Prophet Our Lord Muhammad brought to the world, and which took acknowledgment from the world in the cry "There is no Deity but Allah and Muhammad is His Prophet," which reached all over of the world. I owe my gratitude to my learned Brother Muhammad Ali Al-Haj Salmin, the author of 'Ali The Caliph,' for having given me suitable Suras of the Holy Quran in English for my book.

It is the Beneficence of God that He helped me as He had promised in Quran to help those who try to carry the Word of God to the people of the world.

If God helps me further by prolonging my life, then I hope to have few more gems to this collection, in the next edition In-Sha-Allah—"If Allah will." Al-Quran XIVIII 27.

The Author

Gulshanabad,
Pedder Road,
Bombay, India.

❁ السلام عليكم ورحمة الله ❁

As-salamo Alaikum

As-salamo-alaikum (peace be on you)

The angels from the heavens sing

And the same as ordered by Allah,

His faithful creatures also ring

Into the ears of their fellow kind.

This peace to which all souls incline,

This peace for which the cherubims pine,

This peace to grant which the heavens decline

To the world at large at once at a time,

Is not to a man or place confined.

When As-salamo-Alaikum you say,

The seeds of love in hearts you lay,

An honour you to your brother pay,

Like fetters and chains which all in gay

To you your friends and foe thus bind.

“Don't enter houses other than yours,
Until its owner your coming endures:”
Your salute from door suspicion cures,
And an ocean of love within him roars
To bestow upon you his and mind.

Externally our peace may fail,
If internally 'tis of no avail:
Let us work sincerely whether male or female,
And fight our way on, tooth and nail,
To eternal peace with efforts combined.'

Let our faculties develop rightly,
And work together in hannony quietly,
Which shall bring that long-cherished peace directly
To satisfy our souls perfectly;
A pleasure which the angels don't find.

Envy and hatred take their root
In ugly minds in life pursuit.
A Muslim's salute is a Muslims tribute
To love the gent to teach the brute
A lesson of Love highly sublimed.

Good Morning

And Jesus stood in the midst saying unto them

*"My people: O my people: "*Sholama Alaikum*

Thus Jesus taught us in his days,

When the Israilites had gone wrong ways,

A greeting, which for us all lays

A path of virtue with lustrous rays,

To lead us to our happy wishes.

A Christian greets us with "Good Morning"

To convey to us his well wishing:

'Tis a mark of respect which may be accepted,

As it creates in us good feeling

With love and self sacrifice,

For which God has e'er been commanding

Through His scriptures since the beginning.

But when compared to the Muslim greeting

It isn't comprehensive nor forceful;

And all it teaches us is the doctrine of expediency,

Otherwise it giveth us no lesson, moral or spiritual;

Since it is confined to morning:

Hence not lasting but temporal.

1 Islam enjoins not to brand an un-believer,
 Who unto you the same greeting happens to deliver:
 For that moment he breathes out that spirit,
 Which speaketh of his being the Peace Bearer.

The way greeting Jesus showed is just the same,
 As did Muhammad teach his followers.
 You might then ask why the Christians renounced it:
 The reason is that Paul...a bishop with his thoughts perverse,
 To teach the vicarious sacrifice,
 Incarnation and the worthless works,
 Employed such means misleading and wrong,
 To make the Christians revere him,
 And also fill in his greedy purse.

Now let us pray in the sincerest way
 For the Muslim, the Christian, and the Jew,
 That we might avoid the pagan "Good Morning"
 And use the Islamic "Peace be with you";²
 A greeting which that Pioneer of Peace has taught us,
 And which we Muslims e'er speak trying to live upto.

1 The Holy Quran ch. IV.

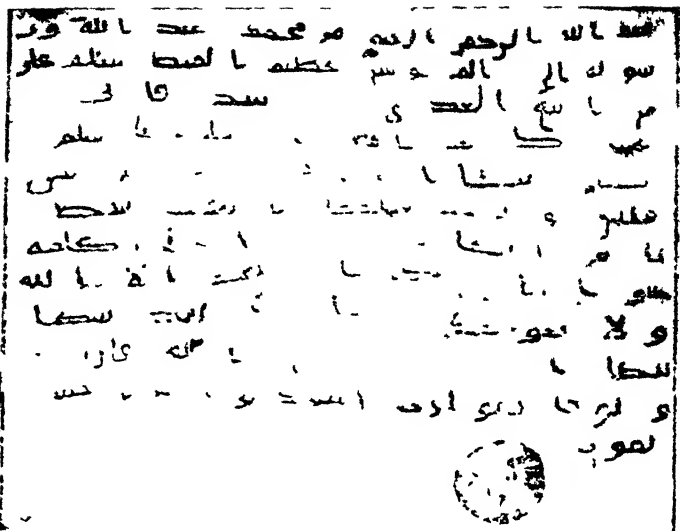
2 As-salamo Alaikum i. e.

السلام عليكم

**FEAR ALLAH AND TAKE
YOUR OWN PART.**

“Our Lord ! and make us both submissive to Thee,
and raise from our offspring a nation submitting to
Thee.”

Al-Quran II: 128.



THE PROPHET'S LETTER.

The following is the English translation of the above letter sent by the Holy prophet Muhammad to Maqawqas (Heracleus) King of Egypt in the year 6 A H

"In the name of Allah, the Beneficent the Merciful
From Muhammad, the servant and Apostle of Allah To
Maqawqas (Heracleus) the King of Copts Peace be on
him who followed the righteousness. After this I invite
thee to Islam Surrender to the Will of Allah and thou wilt
achieve the peace Allah will reward thee twice. And if
thou turneth back then the sins of all the Copts will be on
thee. Say O followers of the Book! come to an equitable
proposition between us and you that we shall not serve any
but Allah and (that) we shall not associate aught with Him,
and (that) some of us shall not take others for lords besides
Allah; but if they turn back then say Bear witness that
we are Muslims

Muhammad the Apostle of Allah.

The above original letter of the Holy Prophet its English translation is a
Death Knell to those critics who ever allege that some portion of the Holy
Quran are missing What to talk of the original purity of the Quranic text

CHAPTER I

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL.

PRAISE be to Allah, Lord of the worlds, the Beneficent the Merciful. Thee (alone) we worship; Thee alone we ask for help. Show us the straight path, of those whom Thou hast favoured; not the (path) of those who earn Thy anger nor of those who go astray.

Before I begin with my humble work, let me praise my Lord the Almighty, Who has created the universe, which abounds in countless worlds. It is He by whose order the angels move about to regulate the affairs of the world. And it is He at whose command the planets and the stars turn around themselves and other big bodies.

Allah is my Maker: He has created me: He has given me strength so that I can do my work well: and it is He who has given me Reason to understand the difference between good and evil. No being can do a thing

unless ordered by Him and nothing can move until desired by the Almighty Creator.

He created the world. He created human beings. He sent Prophets to guide them, and they were not one but many. They were sent to every nation, to every country, and in every age. Their work was to guide them as they often went astray.

Adam, Jacob, Joseph, Moses, Abraham, and Christ all were sent by Him; and the last of all the prophets was Muhammad. "He it is" Says the Holy Quran "who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions though the polytheists may be averse" 9:33. He was born in Arabia amongst a people who were the most uncivilised in those days on earth. They were great liars, gamblers, and fighters. And their most horrible act was to bury their daughters alive.

They were a people whose character was supposed to be beyond cure; and it was to guide such people, with which task the Prophet Muhammad was entrusted. To guide them was not an easy task. but our Prophet succeeded in curing the impossible which has now become a historical truth. He brought them a book, called the Quran a holy scripture from Allah. This book contains the truth which was revealed to a number of Prophets before, but debased by their followers later after their death.

Allah is the Creator and Muhammad the created, is a unique being and a matchless figure in all the creation of the Almighty. Muhammad's name is written around the Divine Throne of the Creator as the Moslem theology goes; and it is for his sake that God the Almighty created everything. (*Law-Lak Lama Khalaqtal Aflak*) i.e. "Had it not been for thee I would surely not have created the universe." Hadith. He created heaven and earth to spread his followers on them; and He created hell and heaven to send the Believers to the latter and the non-Believers to the former in accordance with their action they do in this worldly life.

Allah is so kind to his creatures that He has allowed them to make use of everything. He has created the earth and the sky. Master of the day of requital:-- 1:3. He has created air so that we can breathe in; He has created water which we can drink in; "Do not those who disbelieve see that the heaven and the earth were closed up, but we have opened them and we have made of water everything living; will they not then believe? 21:30." He has created earth out of which we can grow corn and make utensils for our use; and He created fire with the help of which we cook our food which is so necessary for the upkeep of our strength in our bodies. "He who has made for you the fire (to burn) from the green tree, so that with it you kindle fire." 36:80. (Holy Quran.)

All the four things stated above are most essential for our existence; and if one is decreased from them, the life on earth will become impossible for the living creatures. He is so kind and just that He gives His things equally to all without the least regard for caste and creed which prevails among us in this world.

“All do we aid—these as well as those out of the bounty of thy Lord, and the bounty of thy Lord is not confined” 17:20. Al Quran.

“Praise be to Allah” (the opening verse of the Quran) is nicely said and speaks volumes of the greatness of that Supreme Being who is Allah the Omniscient, the Omnipotent, and the Omnipresent. A little careful consideration shows that the above is quite true as whatever thing we praise the ultimate creator is God. When we praise a thing, the praise goes to its maker who is created by Allah the Almighty. So finally praiseworthy is that Allah who created the maker of that thing, which being the result of the latter’s skill is looked upon with admiration by the world.

No deftness and skill can reach the perfection of that accuracy with which Allah regulates the affairs of the universe. This regulation of affairs continues since the unimaginable beginning of the universe without the least difference or slightest change; and it is due to this that

whenever we look at the stars in the sky or at some natural phenomenon, we find ourselves as much amazed at its sight due to its everlasting freshness and novel accuracy of its continuous assurance as we would have done several millions of years ago, if we were permitted to be born then.

Small things can teach us lessons after lessons of Allah's greatness. The smallest thing He has created no one has power to create; then what to talk of contending with Him, the Almighty, in other big things: Take the example of an ant for instance. How small it is ! Yet it has three proportionate parts of its body, and each part has got its own significance. The body has soul the most wonderful of it. And the more marvellous of it is that it is wise; and that it does everything with great precision. Assuredly it is the work of God who has blown a soul into such a small body, looking at which we ever wonder as to how such a small body moves and works.

Take another instance of a drop. From where does it come ? What course does it adopt to lead its revolutionary life and where does it go back after having gone through so many different changes of its forms and whereabouts ? Water being heated rises upward, where it floats in the air for sometime and mixes with the smallest particles of earth already present in the atmosphere

due to which it becomes heavy and falls down on earth where it, being profuse and abundant, flows down to the nearest water channel through which it is carried to a big river. Why is it given such a long and lengthy course to go along? It is because it should get itself constantly purified and finally ever ready for our use.

So kind is Allah that He has placed everything at our service and given us the instrument of wisdom with the help of which we can utilise everything to our advantage in the world. "And He has made subservient for you the night and the day and the sun and the moon and the stars are made subservient by His commandment. 16:12. Al-Quran." He has ordered us to do what is right and natural and forbidden us to go near wrong: "And spend in the way of Allah and cast not yourselves to perdition with your own hand, and do good to others; surely Allah loves the doers of good 2:195. Al-Quran." Many a thing which causes us suffering and loss, the cause of which we do not understand sometimes, we ignorantly impute to Allah's cruelty. But it is our mistake, since every thing is for the good.

He has ordered us to offer our prayers so that we can remember Him and His kindness for ever. He has asked us to give alms so that our charity may ever lead us to the purity of thought and virtue. "By no means shall you attain to righteousness untill you spend bene-

volently out of what you love; and whatever thing you spend, Allah surely knows it." 3:91 Holy Quran. He commands us to go to Mecca atleast once in our life, provided we can afford the necessary expenses required. The philosophy of this command for such an undertaking is that we can come across our other brethren assembled there from different parts of the world. We can know of their life from the domestic, political, and social point of view, and also we can create an inter-Islamic love amongst us, which is of much use to the Muslims at large as the experience shows.

Fourthly He orders us to observe fast which is one of the most important items for keeping the integrity of one's faith in the Islamic religion. 'Health is wealth' as it proverbially goes. And health cannot be acquired unless our stomach has sufficiently the digestive ability. It is only for this reason that Allah strictly orders us to starve during daytime for one full month so that the digestive capacity of our stomach may be improved and that we may not fall ill so soon. It is also to give us an idea how the poor and needy suffer due to want of means.

The fifth thing which He has ordered us to do is to give Zakat (one fortieth portion of one's accumulated money) to those who are extremely poor and needy, with a view to let us be reminded that we are not as

much suffering as they are and we should be thankful to God for the same account. The next purpose of Allah by introducing such a charity amongst us is that there should spring up a constant, mutual love between the upper and lower classes of people and that a mutual interest should be created in them for each 'other.

The more we praise Allah the less it is so says the Holy Quran. "And if you would count Allah's favours, you will not be able to number them"...16:18. He is so great, mighty, and powerful that our knowledge is but short to describe Him, and our tongue but fails to express Him. He is beyond our thought and fancy, and His abode is inaccessible to our imagination. I do not know what to say of Him, and I do not know how to praise Him, only I know that I love Him.....My Maker.

*The contemplation of Thy love,
 Thy spotless purity,
 Vibrates those chords in Heavens above
 which Thou hast joined to me.

In crystal streams I see Thy face,
 Thy loving smile is there,
 In trees in clouds, in mountain mists,
 Thy love shows everywhere.

*Also appeared in The Minaret, London in No. 5, 1927.

IN THE NAME OF ALLAH

The treasure Thou hast given me,
the prizes rich and choice,
Renew my will to live for Thee,
and to obey Thy voice.

Thy paradise is with me now,
though still a worker here;
Oh: may Thy spirit show me how
to be to Thee more dear.

The long continued uphill fight
has not enfeebled me;
For it is fought in Heavens light,
and leaves me strong for Thee.

For Thee alone—and with Thy aid
in mercy freely given,
For faithful straight road Thou hast
made by which to reach Thy Heaven.

Thou grant me constancy and strength,
all evil to decry,
And with Thy guidance reach
at length the Gates of Victory.

“Verily, Allah has made me a humble servant and not a proud thing, verily whoever is humble to men for the sake of Allah, him shall Allah exalt in eminence.”

Muhammad.

CHAPTER II

ISLAM, THE WORLD-WIDE RELIGION.

QURAN is the only religious book in the world which did away with all the barriers of caste creed, and race, and showed to the world that the way to God is open to all alike. Muhammad is the first prophet of God who addressed mankind in the following words:—

“Say (O Muhammad): O mankind ! Lo ! I am the messenger of Allah to you all” Holy Quran VII: 158. Prophet Muhammad is for all the world which says, “Blessed is He Who hath revealed unto His servant the criterion (of right and wrong,) that he may be warner to the peoples.” Holy Quran XXV:1. Quran says, “We sent thee not save as a mercy for the peoples. Holy Quran XXI:107—“Prophets were sent before, but they were either for a particular race

clime or nation, but I am sent for the whole world ' so said the Prophet.

The fact that Islam is world-wide is proved by the fact that invitations to Islam were sent by Muhammad to all the peoples, and countries, and by the deeds of his followers who later reached all over the globe, bearing the Word of God.

All the conditions that are necessary for a religion to be world-wide are in Islam. Before attempting to describe the same in detail, it would be better to define the word religion. Religion, in Arabic "Muzhab" literally means a path, and in usage a path that leads to God, and unites one with God in such a way that nothing in the world could separate the created from the Creator. That is the path which leads to a state when every deed, word, and action of a person, including life and death becomes for God. Therefore the word religion means this path of righteousness by following which a person fulfils his duty to God, and mankind.

The first condition therefore for a religion to be world-wide is, that it should teach to its followers and in such an effective way the greatness, the beauty, the kindness and the mercy of God as to make every fibre of their body throb

First Condition

with the love of God. It is necessary for such a religion to expound this intelligently that God is the Creator and Giver of all and that there is nothing which He can not do. Islam is the religion that does this. It teaches its followers that God is Almighty, Creator and Giver; that God is kind and merciful and helps one at every step, that God forgives and absolves all sins if forgiveness is begged with a contrite heart, and that those who follow it can attain that height of love which makes them forget every thing except that God is God, and God is all.

It is essential for a world-wide religion to embrace in its fold all castes creeds and races, and teach the same to its followers to do. Islam

Second Condition fulfils this condition, for it has done away with all social and racial barriers, by bringing them all on one footing with the declaration, "O you men ! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you with Allah is the one among you most careful (of his duty)."—Quran XLIX:13. To bring this unity in practice, Islam made it obligatory that all Muslims should say prayers five times a day, and all Muslims, whatever race colour, country and status in life may be should assemble and stand side by side, and offer their prayers

together. Haj is also inaugurated for this purpose, so that Muslims from all climes and countries, rich and poor, ruler and ruled, master and slave, may once a year rub shoulders in its performance.

In the social life as well Islam preached equality. The lot of women before Islam was a painful one, they were not only denied many things such as inheritance, divorce and freedom, but were also considered preposterous, and such as those who bring ill luck. Islam at one stroke put an end to all this and said the birth of a baby girl was as sacred as that of a baby boy. They were asked in these words "Do they who work evil think that they will escape Us? Evil it is that they Judge!" Holy Quran XXIX:4—to be educated and allowed the status of a companion, friend and partner in marriage. The Quran also says, "And whoever does good deeds, whether male or female, and he or she is a believer—these shall enter the garden (Heaven)." Holy Quran IV:124.

A world-wide religion besides teaching personal equality should also teach equality in the participation of the goods, benefits and works of the world; that is it should teach its principles to all the human beings in the world, and not to one sect, clime or race.

Third Condition

The sun shines on all equally, the moon gives its light to all, all breathe the same air. Similarly a religion to be world-wide should give its benefit to all, by bringing all into its fold. According to this Islam sent its invitation to all people and countries in the world.

Other prophets were sent before, they preached the religion of God, not to the whole world but to a special part of it; Islam acknowledges religions, such as Christianity etc. were from God, but it was left to Islam and its preacher Muhammad to embrace all humanity in its mission and the subsequent actions and deeds of Muhammad showed that he laboured to do this, not by compulsion but by kind persuasion, and without interfering with any other religion.

The religious freedom that others had in the time of Muhammad, is well illustrated by the fact that once Muhammad allowed the Christians to offer their prayers in the Mosque, until their place of worship was ready.

The fourth condition for a world-wide religion is that its teachings should be practicable and according to nature, and not such as to look from out to

Fourth Condition be perfectly good, but are really impracticable or inadvisable. The Islamic teachings are according to the condition perfectly good in principle and practice. For instance Quran says: "And the recom-

pense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust." Quran XLII:40. This shows that the real object is reformation, a *Magnum Opus*, and Islam teaches to punish and forgive accordingly.

About widows, Islam says, "And marry those among you who are single and those who are fit among your male slaves and your female slaves. Holy Quran XXIV:32. This is such a good principle that we see today those nations who looked at it with abhorrence, trying to bring it about with social reform and legislation.

Islam not only teaches to cure the evil and sin, but to remove the cause of it, for instance adultery is a sin nearly in all religions, and to escape it Islam says. "Say to the believing men that they cast down their looks and guard private parts; that is purer for them." Holy Quran XXIV:30. These and many other instances show that Islam is the only religion that fulfils this condition.

The fifth necessary condition for a world-wide religion is that it should have a book that is applicable to the whole world, to be such it is essential that:—

Fifth Condition

- 1 It should be secure, i.e. men should not interfere and introduce changes in it. That means there should not be any interpolations therein.

- 2 That it should be the book mostly read.
- 3 That its language should be a living one, so that any difference in meaning can readily be adjusted.
- 4 That it should contain prophecies about the future, so that the prophecies from time to time being fulfilled should go to prove its realness.
- 5 That its benefits should be enervating.

Quran is the only religious book which fulfills all these conditions. For its sanctity God promised and protected it, "We have revealed the Reminder and We will surely be its guardian" Holy Quran XV:9—as Sir William Muir, a Christian, admits in his "Life of Mohomet" that the Quran today is exactly the same as in the days of Mohomet; Professor Noldrick, the German orientalist in the Encyclopedia, writes: "The Quran is the only religious book in the world that is widely read."

The sixth condition for a world-wide religion is that it should set a world-wide example. No doubt that prophets of God came before, but their preachings were limited to one clime, race or nation, and as such they can not be said to have been examples for the whole world. This was only left to Muhammad, whom God sent as the last Prophet to set an example that is world-wide. There

Sixth Condition

is no caste, class or race of human beings to whom the life of Muḥammad could not be an example and God says, "Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah." Holy Quran XXXIII:21.

All the above conditions are fulfilled by Islam alone, which prove that Islam is the only world wide religion.

Islam the religion of the one God, is the most perfect and complete religion of the world. Quran comparing Islam with other religions says, "Say: Are the blind and the seeing one alike ? Do you not then reflect." Holy Quran VI:15 —The distinction and difference between Islam and other religions is that of a person with sight and another without sight.

The explanation of this is clear. A blind person has to grope to find and get a thing, and even when he succeeds in getting it, he is not sure whether the thing he wanted is what he has got. This means that there is always a doubt which remains in his mind, and that he is not sure. While the person who has got the eye sight can get the thing he wants, and be sure of it. This exactly is the case with Islam and other religions according to Quran.

The theories, the principles, the canons, and the fundamental laws that Islam taught the first day, are as true, as good, and as appropriate today as they were 1300 years ago. Take for example the question of faith in all prophets, prayer, fate, angels, revelation, life after death, and hell and heaven, and will find them as good today as they were first taught. While this is not the case with other religions. There had been revolutions in the world of thought, deed and action, but the principles of Islam were adaptable to all, and there never was need to modify, rectify or nullify one single principle or teaching. All that was presented and taught by Islam so long ago, remains good, and will do so until the end.

The comparative study of other religions show that they lack this utility of teaching and longevity of purpose. For example Christians believed in the Trinity of God, but later when protestantism sprang up, this belief was modified, and also the worship of Mary as Mother of God, was stopped. Similarly in social and moral laws in Christianity there have always been changes with the result that today it is difficult to recognise the present Christianity with the old and real one.

Similar is the case with the other great religion, Hinduism for example, they started with the worship of fire, trees, stones etc., and came to the worship of idols.

each attributed to be an incarnation of God. Now Pandit Dayanand has gone and repudiated this entirely.

Therefore the conclusion that one comes to, is that Islam is only non-changeable religion in the world, because its teachings are the same today as they were 1300 years ago.

ISLAM OFFERS GOD WHO IS ALL-QUALIFIED AND ALL-PERFECT.

The first and the foremost purpose of Islam is that it should make its followers reach that highest and most exalted position for which human being has been in fact created. Various religions emphasise on this particular point that the real purpose of the propagation of their religion is that after having removed the dust of sin, envy and hatred from their hearts, the souls of the people may merge into God the Almighty. But in spite of this claim there is no religion on earth with the exception of Islam which teaches the most practicable way to its people in order to achieve this most exalted goal.

Looking over those differences in the principles of various religions, and vain controversies and groundless religious bickerings due to which matters often reach to

blood-shed and fighting crisis, the biggest and most reasonable difference between Islam and other religions is that the former always invites the world to the God of Almighty, all-beauty and all-virtue.

The final purpose and object of Islam is that human being may love God as such that he should forget his own self. He should do nothing without ascertaining whether God will be pleased by it or not. But the purpose of other religions seems to be that God should be only occasionally talked of, that every moment prayers to Him are not so necessary. Every one knows that the truest lover is that who always speaks of his beloved, and although the upholders of other faiths do know it very well, yet they preach quite contrary to the nature of man. But Islam wants to create in man such a feeling which will make him love God after a most natural line.

Next we should look to the Bible.—The power of that God in whom the Christians so staunchly place their faith. The state of His power is as such that on the night of crucification when Jesus wept and prayed for his delivery from that torture, God, as the Christians themselves assert, inspite of his being His son did not accept his prayers and comply with his request and he was crucified against his will. This thing is absolutely against

the power and kindness of God. In accordance with the Biblical version God never expressed His qualities and power to save 'His Son,' nor was His kindness and compassion moved at the prayers of Christ for safety. So how can such a god who could not treat with kindness 'his own son' be considered to be worth our love ? In the world we learn our real friends only when we are put into troubles. It is rightly said 'A friend in need is a friend in deed.' As we can test a true love on the criterion of our own troubles, so can we find the love of God also when He helps us in our needs and troubles. At such a moment if the concealed hand of God supports us, we at once understand that God is there and that He has given us some special treatment. But when according to the Bible God did not treat his own son with kindness and mercy with all his prayers and lamentations which could speak of His love which He bore towards him, how can others then expect His kindness and support whenever they need it ?

Now look to Islam. How fine and kind God it offers, Who is All-powerful, Affectionate, Loving and helping —
 at an opportune moment in the times
 The God of Islam. of our needs and troubles. He does
 not need an increase in His know-
 ledge; He is in no way helpless to display His power in
 this world; and He is not a God who does not listen to

the prayers of His creatures. To the contrary the God of Islam is Omnipotent, Omniscient and Omnipresent. He is the great Helper, the great Provider and the great Forgiver. God says in the Quran "And when My servants ask thee concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls Me, so they should answer My call and believe in Me that they may walk in the right way." Holy Quran II:186.

He is the only God and such a God Who is really worth-loving. Islam does not present to the world a god who is either deaf, blind, crippled or helpless. It offers God Whose love kindness, generosity, favour and graciousness is proverbial, perceiving which a man's heart is instinctively drawn towards Him.

ISLAM IS CREATIVE OF DIVINE LOVE IN MAN

The main purpose of a religion is that human being may become endeared in the eye of Allah. And it is only for this reason that God has sent prophets to the world. So for a true religion it is most essential that it should never lose sight of this side of its mission. But we find that however important this side of the question is, as much more other religions have neglected it. On having read their scriptures we discover that there are no spiritual instructions given in them. You may read pages of the Bible, you will

find only tales and stories in them collected in a historical order. But 'history' and 'geography' does not denote spiritualism. In fact, spiritualism denotes a relation which a man's soul bears to the Almighty Allah, and without which it is impossible for the former to pass through all the progressive stages.

Similar is the case with the Vedas and with the other scriptures. But to the contrary every verse of the Quran presents a narration of the unity, the love, the kindness and the power of Allah. And it appears that the Quran wants to fill the love of God in man through all of his senses in a most natural way. As for instance, we take up a verse from the Quran and speak of its mysterious meanings to our readers. That verse is the very first verse with which the Quran begins: It is *Bismilla-hir-rahma-nir-rahim*.

In the name of Allah, the Beneficent, the Merciful:

- 1 (All) Praise is due to Allah, the Lord of the Worlds.
- 2 The Beneficent, the Merciful.
- 3 Master of the day of requital.
- 4 Thee do we serve and Thee do we beseech for help.

- 5 Guide us on the right path.
- 6 The path of those upon whom Thou hast bestowed favours.
- 7 Not those upon whom wrath is brought down, nor those who go astray.

The very first lesson which this verse teaches us is that whenever we set to do anything, it is our first and the foremost duty that we should speak the name of Allah and then begin that work. That is to say that having spoken the sacred name of Allah in the very beginning of doing a thing, we should try to judge whether that work which we are going to do is in accordance with the will and intentions of Allah or not; for whenever we begin a thing in the name of somebody, we always see if it is according to his intentions and whether his work will please him or not. So if that work is in keeping with the rules and instructions laid down by God in His Holy Scriptures, you may do it and if it is not better give it up.

The second lesson which it teaches is that human being is generally unaware of his own end. Many a time he does a thing, thinking that he would not be put to harm. But sometimes some such events occur that a man is put to loss quite unexpectedly. The

Quran instructs us due to this in order to save ourselves from such unexpectations. Hence the second lesson which the *Bismillah* (in the name of Allah) teaches us is to begin a work with prayers to God so that He may cause some facilities in our way of accomplishing it.

The third thing which it teaches us is that as our exterior does affect our interior, and as it has been proved by experience that our words, deeds and actions play a conspicuous part in altering the effects of our heart, we should repeat the name of God very often so that there may be created a love for Him in us, which may keep on increasing by this method. For when we speak His name at the beginning of our each action, our mind is inclined to remember his favours, and we begin to understand that had not God given us strength, we could never have prompted ourselves to do it; that we are reminded of His bounties, which He has conferred on us by giving us eyes, ears, nose, mouth, hands, legs etc., etc., without which we would have been nowhere.

In short, this verse is a most comprehensive line which Islam offers to us in a few words, and through which presents such a being to us in Whom there is no defect. This line gives us hope on a very broad

scale and teaches us self-confidence and confidence in our Creator, the Almighty God. The heart of a human-being is drawn towards Allah because his heart is affected by Beauty and Favours most. When we repeat the word Allah, we indirectly acknowledge His being the source of all beauty. And when we repeat the words *Arrakman* and *Arrahim*, we unconsciously acknowledge His countless favours which He confers on us day and night. So our heart is drawn towards our Maker by His beauty and favours alike.

This is the beginning of the Holy Quran. and from this every one can gather how hopeful and pleasant this beginning is. The whole of the Holy Quran is replete with such divine useful verses, which are conducive to the general good of humanity at large. It is by the teachings of the Holy Quran that our sleeping desires and dormant ambitions awaken and get exalted to a better state with a better ideal, that our hearts are perpetually washed with the water of love, which fills in with the former profusely. This is spiritualism which Islam teaches. The Holy Quran is a book of spiritualism,.....nay, even more,.....it gives us much more about our daily life, and while giving us spiritual lessons it has not the least forgotten to teach us how best we can deal with the world in

our earthly life. It says, "He knows what is in the land and the sea; and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green or dry but (it is all) in a clear book." Al-Quran VI:59.

CHAPTER III

ISLAM AND PEACE

ISLAM is a religion of peace. It abhors bloodshed and destruction of human beings. The wars it had to fight were not for founding empires, but were either for self-defence, or for quenching the feuds and hostilities. The service of Islam for world-peace, by trying to put an end to war is so noble, and its efforts in this direction are so strenuous that it is difficult to find such an example in the history of other religions. Islam has issued such golden rules for peace, that if followed in spirit and as well as in letter, they will put an end to world-stife, and bring about an era of peace, goodwill, and happiness: *Jannatullah Fowq Ardeh* i.e. Allah's Heaven on Earth.

Islam orders war with the following words:

“And if two parties of believers fall to fighting, then make peace between them. And if one party of them

doeth wrong to the other, fight ye that which doeth wrong till it returns unto the ordinance of Allah; then, if it return, make peace between them justly, and act equitably. Lo! Allah loveth the equitable." Quran Surah XLIX:9.

There are many important things which Allah has expressed in this verse and which demand elucidation.

The first is, that, Islam enjoins on other sections and nations to bring about honourable and just peace, by negotiation and appointment of a Board of Arbitration, between the two dissatisfied and trouble-brewing sections, instead of promising to help one or the other and making them fight. Bloodshed should be avoided. The quarrel would end if the parties accept the judgment of the Tribunal. But if one or the other party does not agree to it, and insist on fighting then it is the duty of all to join to fight it, to bring it to reason. As it is impossible for one to fight many, it will naturally come to terms and peace will be restored, instead of bloodshed and strife. This is what the League of Nations is practising.

The second is that when the antagonistic section agrees, on the threat of others going against it, to come to terms, it should be borne in mind that no injustice is done to it, it would be wrong to impose extra or more rigid terms because of its helplessness.

ness, the duty then is only to settle the question of dispute justly.

The third is that the Tribunal should be impartial and should not be carried away by anything that would likely affect a just settlement. The defeated
 Third section should not be treated unjustly, but its claims should be met if found reasonable.

These are the best principles, and the world would get peace, prosperity, and tranquility if they are adopted.

The general state of war The wars develop magnitude because instead of endeavouring to bring about peace between the hostile nations, by negotiations and neutrality, other nations become parties to it, the result is always a prolonged war, with gradually all nations becoming one or the other party. But if instead, they act to reconcile the two disputing and hostile nations, as Islam advises, by appointing an international Board of Arbitration, and making them submit to its findings, then there will not be any more wasteful and useless strife in the world.

After the great war of 1914, the civilized nations endeavoured to find a solution that would end war, and the advanced and learned brains of Europe framed a scheme that is in essentials like the one Islam presented 1300 years ago. The birth of the League of Nations

European League
of Nations.

as a Tribunal for International disputes, has once again proved that the Teacher of Islam is such a great Seer that nothing is hidden from him, and also that, only by following it the world will attain peace.

In the article of reference of the Board of International disputes that Islam taught, it is emphasised that the countries of the defeated nation should not be distributed among the parties that joined to bring it down, but that, the unjust cause should be removed, that had caused the strife. In fact this is the proper procedure, otherwise the very end for which the League is formed, will be defeated, as the result would be a constant war, and then an extra dispute over the distribution of the spoils, and an enmity will be eternal. The Allies, who were the victors of the Great War, are apparently not enemies of each other, but there have been cases when their word or action, showed that in their heart of hearts there is the fire of enmity smouldering. It might have been possible, but for the League of Nations there might have already been many wars over the decision and distribution of the countries of the defeated nations.

This clearly shows that the political principles adumbrated by Islam proved the salvation of the nations of the world today. It is another thing that they have given it a different name, but no sane person can deny that for

solution and salvation, the path Islam showed is not the right one, and they have all had to come to the point where Islam wants the world to come.

The first cause that usually leads to a disruption and war between two nations, is that the one either tries to

exploit the other for the sake of material benefits, or casts longing glances over the other for the sake of mere

The first cause
of strife.

subjugation. But against this the injunctions of Islam are clear, that the Muslims should not look upon the other with temptations of benefits or possessions that it may be enjoying. It tells them that all that Allah has given to them is just and sufficient for them, which means that one's own possessions can only be useful to one in this as well as in the other world, and that which is taken possession of by means of force, strategy, and trickery can neither be useful here nor there. This is a golden rule for international peace and tranquility. If all the nations in the world make it their motto then there will be no wars, no quarrels, no enmity and no hostility.

The second cause of strife in the world is the feeling of hatred and enmity among the nations for one another.

It has been seen that any enmity once set up in the heart of a nation against the other, because of its treatment,

The second cause
of strife.

never goes. The peace treaty that they may enter into

only smooths the affair apparently, while it gives it time *to prepare for a revenge, and wait for an opportune time to violate the treaty.* In this way justice and truthfulness are unmercifully trampled. In such cases the end is always a war. In this wise the example of the great European War of 1914 is well illustrating. Germany was secretly preparing for a war; a war by which she wanted to capture the world to exploit for imperialistic purposes. Islam abhors this sort of thing and openly forbids it by saying that Muslims should look for the pleasure of Allah in all their actions, and that they should not deviate from the path of truth and justice at any cost. They should not do it even if they have enmity towards any other people.

The third cause of strife, that has sprung upon the world since the modern advancement of Europe, is of finance. It is not fought with the weapons of warfare, but with a subtler and worst weapon that leaves a country against which it was employed a cripple in all its senses. The medium of international exchange is gold. Every one knows that the output of gold is limited, and that the equilibrium of international, and national tranquility and peace depends upon the free movement of gold, as also the happiness of the individuals comprising the nation.

The third cause
of strife.

United States of America, and France by raising the rate of interest in their respective countries caused gold to flow in their countries which they have hoarded. For gold to flow to these countries means that it should leave one country to go to the other. The result of this was that Germany reached the brim of collapse from it could never which have been saved, and now it is apparent in England. So much gold has been called out of England lately that it was felt that if it is not checked it will lead to national bankruptcy, and ruin, and so the government in England abandoned the gold standard. This was all to show that the underlying cause of this flow of gold from one country to another was usuary, and it was for such times, that Islam knew would come, it prohibited the taking and giving of usuary. This act of foresight on the part of Islam to stop disruption, and suffering by prohibiting nsuary proves that it is a religion for all times and for all climes.

Islam has preached one very valuable principle for the maintenance of the world-peace. It has asked the Muslims to keep themselves ready for defensive action against all external aggression, so that their weakness may not lead those, who prey upon nations to exploit, to take advantage of it. This is a very sound principle in a world inhabited by people who are mostly

A principle
of peace.

book only by another having an adequate defensive force. For a nation to live without adequate means of self-protection is synonymous to inviting the others to cause trouble. It was therefore with this in view that Islam promulgated the above instruction.

Islam means total submission to Allah, and as Allah demands peace in the world, so Islam is essentially a religion of peace. Its principles endeavour to maintain peace, and tries to secure the integrity to remain safe. It says that if after the commencement of the hostilities the aggressive nation seeks peace, it should be granted, inspite of the knowledge that it is being sought either under some diplomacy, or because of the recognition of its own weakness. Islam says that until its underhand policy clearly become apparent, and until its subterfuge for peace, as a means for further preparation for destruction become clear, Muslims should not refuse the request for peace, even if the requesting nation was already a defeated one.

The history of the world shows that the belief in the hearts of men, responsible for the government, that the nation is with them often leads to disputes and troubles. Times do come when people of narrow outlook and understanding take offence with others for no rhyme or reason, or for such trifles that should cause no dispute. The anger thus caused often eclipses their foresight and kills their better feelings. At this stage the only thing that could prevent them from causing trouble is the knowledge of their weakness, and the belief that their people would not join them in their action. In this case only a person or a government will try to cool down its anger, but if it knows that it has a backing, and that it could rely on it, whether it is in the wrong or right then that government will take the role to step on the war path.

This belief that the help from one's own nation in all conditions, and for all causes will be forthcoming, often gives that nation courage to exploit those nations who are weak. But if all the principles of Islam, that all such wars that are based on wrong nations, should be put a stop to, are adopted then there will be no more strife in the world. The best that can be rendered to a cruel, and unscrupulous nation is that it should be prevented from indulging in it.

Today the belief of sectarianism or narrow nationalism, *instead of cosmopolitanism has become so acute that a whole people muster round for any action, if called upon in the name of nationalism to do so, without giving the subject thought or taking the trouble to find out if such action is justifiable on the grounds of human ethics and justice.* The underlying motive in the communal troubles in India is the same narrow outlook. Islam enjoins on a third party to approach and decide the matter of dispute between the two equitably, but today it is seen that if the third party comes, it joins one or the other community to which it belongs, without bothering to find out who was on the wrong and who was on the right. But if instead they follow the reconciliation attitude then there will be no trouble. The same can be applied to international relations.

Islam by its teachings has wedded the love of country with that of humanity. When a person according to the teachings of Islam tries to prevent one person, or people from usurping the rights, and interests of others, he gives the best example of the love of country and love of humanity, for there could be no greater love of country than to prevent it from indulging into actions that belittle it in the eyes of the world at large.

The true teaching
of national
spirit.

National and racial prejudices are another cause that lead to antagonism between two nations or countries.

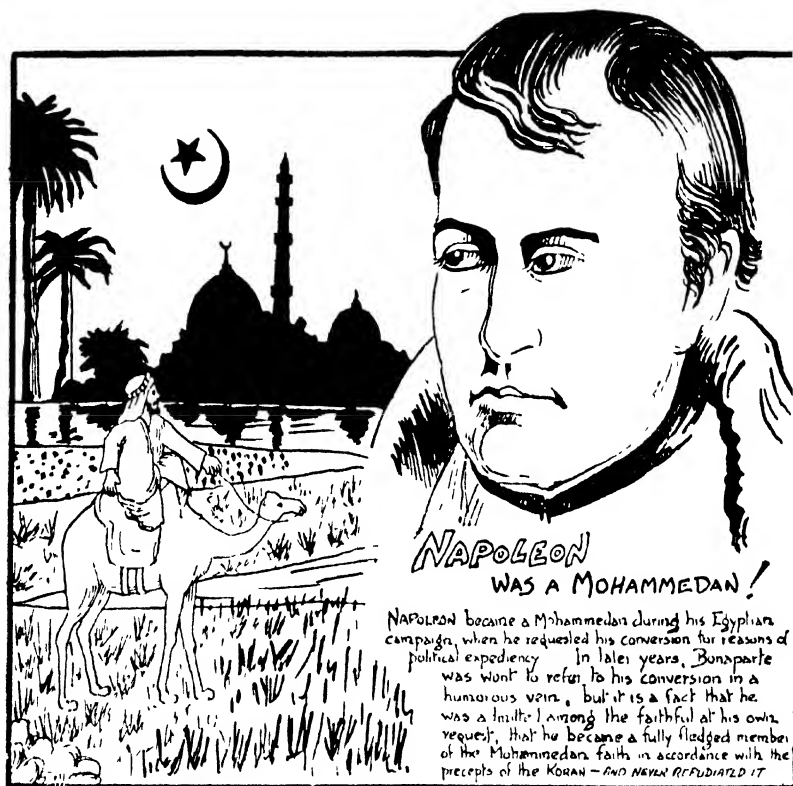
National and racial prejudices. One nation regards itself enlightened and advanced, and considers the other as mean and low. This feeling is at

the root of many troubles in the world. History will show of many wars that were fought on the basis of this nation. The treatment accorded by the Aryans, on their conquest of India, to the original tribes, by the result of which they were driven to the lowest standard and are now called Untouchables, was under this same motive by which they regarded themselves superior and refused to work side by side with the original inhabitants of the country. The awakening among the untouchables and the still persistent view of the Hindus as to their superiority, would have lead to a bloody quarrel, if there had not been the third power that rules all. Their relations have become very acute in some parts of India, and if the orthodox Hindu opinion does not change its outlook then there will be war in the future between these two.

If the world can put before it the guiding principle of Islam that a nation should not regard the other as mean and degraded, and that good and bad times are transitory and overtake all, then all the trouble in the world would cease. Rise and fall are two states of

Islamic teachings
of equality.

existence that affect all. No nation can ever remain high; the greatest Empires have fallen, and will fall, and the lowest have risen, and will rise. Islam teaches equality among all human beings, and it is a fact for unless all in the world regard that they are all the same, and one creation, there will be no true peace, and real happiness in the world.



"NAPOLEON WAS A MUSLIM"

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CHAPTER IV

ISLAM AND RELIGIOUS FREEDOM.

IF we look over the pages of the world's history, we shall find that in the pre-Islamic days Might was every way considered to be Right. Apart from religion, whatever oppressiveness was exercised upon the poor and the weak to an almost unlimited extent, there was no religious freedom granted to the common men of Labour and Commerce. People were subjected to absolutely unendurable tortures if they were not willing to renounce their faith which was different from that of their hellish masters. These men of power and means used to invent their own methods of tyranny and tortures, which are more than sufficient to surprise us in our modern days, because we can now hardly imagine that a man can resort to such oppressive means. Even the great Prophet, Muhammad and his companions have been tyrannised by the cruel Qureshites in such a blood curdling way, that gives us a very strong proof that in the pre-Islamic days there was no religious freedom not only in Arabia but throughout

the world. When the Roman Empire was in its ascendance, the Romans were supposed to be most civilised, and polite persons in the world. But it can be well-understood from the following about their nature that when Agustus was installed on the imperial throne, the Archbishop of Roman Imperial Church in those days administered an oath to him as follows, a translation whereof the author of the 'History Of European Morality And Civilisation' has done as under:—

“Worship your Gods always and everywhere in accordance with the customs of your own country, and compel others too to worship your Gods and deities in the same way. Those, who do not accept your religion or attempt to propagate for some new religions, you must punish most severely; and never show kindness to those who deny the truthfulness of your religion and cause intricacies in the Roman faith thereof.”

The Christian belief is put forth in the following words by a Christian learned man that commonly it was understood by every man of religion that to force others to believe in the same doctrines as they did was absolutely legitimate, and if anybody refused to accept their belief, to punish him for the same was equally legalised.

From the above abstracts it can easily be gathered that in those days all the notable religions and nations like Romans, Parsees, and Christians were very narrow-minded and self-prejudiced. India does yet remain to have its name mentioned. Whatever the condition of the upper classes owing to their religion in India was, does not need any comment from us. It is much better known to the world than what we can talk of in these pages here. During the British administration although the freedom of thought is much tolerated and the masses are largely educated, yet whatever the ill-treatment the Hindoos are giving to the poor non-touchables even today is absolutely in-humane and beyond the sphere of civilization.

The twentieth century Hindoo reformer, Swami Dayanand, who is declared to be a great religious revolutionary, has fanatically instructed his followers not only against the non-touchables but against all who are not Hindoos. He orders his followers to drive all the non-Hindoos out of their country if possible. Considering the above we can easily understand how the Hindoos would have been treating the non-Hindoos in their days of power. And it is obvious how can the religious rights of a group of men be accepted when they are deprived of their human rights already. So it is an un-commutable fact that Islam is the first and the last religion on earth which has absolutely forbidden the practice of prejudice

and force while inviting others to their faith. It says *Laa-ikraaha-fiddeen* i. e. "Let there be no compulsion in religion." The Holy Quran, II:256.

Having considered the compulsion and tyranny which the Believers of different faiths have exercised on their 'non-Co-religionists,' if we look to the tolerance and freedom which Islam has granted to the world or the Prophet allowed in his own days to the weak, the poor and the protected, and which the Muslims in obedience to the Prophet's instructions even in their culminating ascendancy of power never neglected to practice, we shall have to admit instinctively that Prophet has been much more successful in bringing about a radical change in human mentality of the world from this point of view likewise, of which no precedence the world's history can afford.

Every one knows that the great Prophet of Arabia began with his prophetic career from a weakest age with the weakest possible means at his command, and became the greatest and the most venerable man of his time. But even in those days he never strode upon the religious feelings of others. Not contented with this alone, he issued orders of freedom for them, which secured their perfect independence and gave them immunity from every danger. Such was the treatment of the Prophet towards his Jewish and Christian foes. In the Charter of Free-

dom which the Prophet granted to the Jews, says Sir William Muir in his book, 'The Life of Mohomet' (page 192), is written "The Jews will be supported by all means. No harm shall be done to them, nor will their enemies be helped against them. The Jews are allowed to retain their Jewish faith, and the Muslims are allowed to retain theirs." In another charter the Prophet has promised to the Jews that all of such Jews who belonged to the Muslim state would be saved from every kind of harm and injury, that they would be allowed to perform their religious rituals as the Muslims were, and that whosoever were under their protection would also be allowed as much freedom as his master enjoyed.

The Christians of Najraan have been granted a similar Charter of Freedom in which the Prophet has promised them that every article belonging to the Christian churches would remain intact, and as the Prophet promised in his words no change would be made in the positions of the church officials and the priests, nor would their rights be curtailed so long they abode by their promise of obedience to the Muslims and resided peacefully in their state. The Life of Muhammad, (page 158.)

Similarly a Charter of Freedom was granted to the Parsees, which the Parsees themselves admit, and an abstract of which from a Parsee magazine named *Ahad Nama* from Bombay we give in the following through an

Amritsar Weekly named *Vakil*, dated 18th. April 1925:

"I urge upon the Muslims of every age that is to come to respect this Charter which I grant to the non-Muslims. I order them in the name of Allah to act in accordance with the promise I make them herein, and not to m . . . anyway which may violate the substance of my promise. If men do not accept Islam, let them retain their old faith, but do not subject them to tyranny and tortures, which act will surely displease the Almighty Allah, our Creator, and render the violator of this agreement ever accursed till the day of Judgment. Anyone who annoys these people, in fact annoys me, and nothing ever from him please me afterwards. Such a man would go to hell, and I would never intercede for him on the Day of Resurrection."

Besides these, the Prophet has issued many other orders like these and covenanted with several other non-Muslim tribes, wherein the proof of his religious tolerance is amazingly found. Apart from self-prejudice and pertinacity we look upon the actions of the Prophet of Islam, we shall find that he has taught the world a great lesson of religious tolerance and conscientious justice

ordering the Muslims at the same time to abide for ever by the substance of such covenants which he signed with those who were non-Muslims.

It is the result of the urgency and instructions from the Prophet that later, although the Muslim kings have been very bold in committing other sins, they have never attempted to deprive one of one's religious liberty throughout their Imperial administration. Or else, there would have never remained about twenty crores of Hindoos in India today to remember the Muslim kings with the words like Tyrant, Fanatic, and Narrow-minded. In a way, these people are also right, because they can hardly imagine how the Muslim kings with all their self-independence and the world at their command for about 900 years could manage to control themselves and could not force the Hindoos of their time to accept Islam. But if they look to the teachings of Islam and the instructions given by the great Muslim Prophet, they shall find that the Muslims have been compulsorily asked to follow this rule by their actions and deeds for ever.

Many countries in the world and specially those of the West are ignorant about the true teachings of Islam,

<p>Misconceptions about Islam removed.</p>	<p>and they do not know what Islam came for into the world. People in Europe are still prejudicial against Islam. There are many difficulties in the way to surmount these, and to</p>
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clear the wrong notions prevalent about Islam in the West.

There are many spiritual teachings in Islam that need recognition for they are highly beneficent and great. It was Islam that served the humanity in Europe in the middle ages by revolutionising the whole world by its achievements in literary and scientific fields. Islam established Universities wherever it went, and the learning of the world today owes its gratitude to Islam for it. This service of Islam is still saved in the writings of the many in the middle ages in Latin. But in England even the Great British Museum does not help a student if he wants to study Islam from original sources.

The Prophet of Islam had the power to transform the most ignorant and wild Arab into the most learned and the truthful specimen of humanity. Very few people in England seem to know the real facts about the Holy Prophet. Thanks to the Christian propaganda of the Padries, they regard his character to be questionable. Besides this there are many other falsehoods that gained currency against him. The pity is that they never tried to find the truth or otherwise of this malicious attacks, for then they would have found that his character was beyond doubts. Sympathy, kindness, generosity, courage, patience and tolerance are some of the chief characteristics of the Holy Prophet. His power and strength was his character and simplicity.

It is generally said that Islam is a very intolerant religion. There could be no greater lie and mischievous statement than this, for the teachings of Islam and its Prophet are full of kindness to enemies. In the civilisation that the Moors spread in Europe there is abundant proof that shows that the Islamic teachings with which they were imbibed were of tolerance and kindness. Islam in the conviction of its beliefs, and the soundness of its philosophy is in no way behind any other religion, but in fact it is in advance of all other religions.

Islam has much to do in India. Muslims according to religion are a nation. Where ever they may be living they are bound together under the brotherhood of Islam. Islam in fact is a democratic religion. If the Muslims want to preserve Islam, they should include India in their programme of uplift. If they try to translate the true Islamic literature in all the languages of the world, then to a great extent the need to raise Islam in the eyes of the world would be mitigated.

Many criticisms are levelled against Islam, for instance that they are behind times in the world, and that Muslims do not want to meet the people of other religions. There could be no greater service for the future of India than to make it unite under the banner of the democratic Islam. Islam is full of potentialities, and it is upto the young generation to show once more to the world, by

strictly following all the principles of Islam, that Islam is the true and great religion of the world as their forefathers did. By their principles of goodwill and toleration they can achieve the Hindu-Muslim unity, that is so much required in India today.

CHAPTER V

THE REAL CAUSE OF THE SPREAD OF ISLAM.

THE great success that Islam achieved within a short space is a fact that none can deny. Even the most hostile organ in India the 'Arya Gazette' acknowledges that there was a time when Islam ruled the seas from Spain to Bay of Bengal, and that Africa, Russia, Rome, Turkistan, Asia Minor, Afghanistan, Arabia, Northern China, and India were all under Islam once, and also that Asia Minor, the cradle of Islamic culture and learning had influenced all land from Russia to Egypt. But this, the paper, as should be the wont of an anti-Islamic organ says, "Was not due to the spiritual greatness or universal appeal of Islam, but due to sword."

This is as malicious a statement as could be possible from a people who are bigotted enough to shut their eyes to facts. Without the trouble to enquire where did Islam

get the sword that conquered all for it, to insinuate this is tantamount to hypocrisy. All those who are the students of history know the conditions under which Islam came in to play, and also all that the world did to check it. With this before them, all with any common sense have to agree that there must have been some spiritual charm in Islam that attracted people towards it, for otherwise it would have been stifled to death in its early stages by its enemies.

All know that when the Holy Prophet Muhammad put Islam before the world he was alone and friendless. It is also known that the place from where he started was the most idolatrous and heathenish, with no proper Government, but full of murders and bloodshed. The success that this lonely man achieved could be due to nothing but to the great personal charm, and also to the spiritual magnetism that attracted people, and no just man can deny this allegation.

No doubt that Allah later gave the sword to Islam, but it was not given to spread Islam, but to protect it from the raids of the enemies from within and without, and to show to the world which was bent upon its destruction that Islam is equally proficient in the use of sword to protect its interests. Islam did not spread at the point of sword, but it spread in fact under the shadow of the sword that was hanging over it as the

sword of Damociles. This in fact itself proves that sword had nothing to do with the propagation of Islam. Islam never did employ the sword to spread its teachings, but on the other hand it was always threatened with the sword by the enemies.

If the non-Muslim, bigotted, and orthodox 'Arya' do not agree to see the truths, let them study the history of the spread of Islam in India itself, where Muslims ruled for centuries, with power of life and death over all. They ruled India in a tolerated way that the example of it is difficult to find even today. Islam did not progress so much in India during the Muslim rule, as after it, and as it is still doing. Even the Aryas agree to this, as their paper 'Parkash' in its issue of the 4th May, 1930 says, "Study of the History of India of a thousand years ago shows that the number of Muslim invaders on India was not great. If those and their children who made India their permanent home are counted, then it will be seen that their number would have been one tenth of the Muslim population of today. During the India under the Moguls the number of Muslims was comparatively insignificant, and it could never have been more than one Muslim to ten Hindus at the end of the Mogul Empire."

The Mogul was the last Muslim rule in India. If according to the estimate of the Arya organ the ratio of

Muslim population to Hindu was one to ten at the end of the Mogul period, then we would like to know which sword and what power the Muslims had after the fall of their last Empire that their ratio has now increased to, one to three. Not only this but the number of Hindus is still decreasing and that of the Muslims is increasing. About this another Arya paper, 'Nawanjan Bharat' dated September 1930 says, "Hindus in India are decreasing gradually in their own country. Against this the number of Muslims, Christian, and Sikhs is increasing. If Hindus do not wake up to check this, an unfortunate day would come when there will be all other religions in India except Hindu, who would disappear and be forgotten."

The same paper ascribing this to proselytism says, "A blood-thirsty enemy is after Hinduism, which will not let it live, and that enemy is the change of religion." Can the Arya Gazette show which is the sword now that is increasing the number of Muslims? In power and strength Hindus are in advance of Muslims, and side by side with spending huge sums of money, they employ all the underhand forces to check the change of religion on the part of their co-religionists, but in spite of this their number is decreasing, and that of Muslims increasing. This proves that there is really in Islam greatness and spiritual charm that attract people to it.

In bigotry Arya Gazette may say anything against Islam, but its own message, "For the coming generations there will be no respect for Vaids, because they will not believe in their Gods" belies it. This message appears in its issue dated 8th November, 1930. It should in future restrict its criticisms to facts and real matters, and should not rush into press things that are believed by the rest of the world to be otherwise than what it thinks. Islam is a religion that is not obliged to sword for its spread. The success that it attained, and that which it is still attaining, is due to the fact that in its principles people find a solution to all their social, spiritual, physical, and material needs.

ISLAM AN IDEAL RELIGION

Before I set to discuss the idealism of Islam, I think it essentially becomes necessary for me to go upto the root of discovering where the necessity of religion for humanity lies.

It is an admitted fact that human being is an immitating animal. When he looks at others doing something, he is instinctively actuated to immitate the same without knowing whether it is good or bad. And if the same thing he repeats very often, the practice gets complete, and he succeeds in making it a

Why Religion
is necessary
for Human
Beings ?

part and parcel of his habit. Since the origin of our earth, as the time advanced, the human being began to realise the importance of company. They began to live in groups, and their actions common to all of the members of their party became reverable conventions in course of time, which in their chaotic disorderliness of opinion they considered to be the unchangeable truth. This supposed truth later formed a part of their creed, which they termed as their faith and religion.

From the above it is evident that religion does not exist without the existence of a company, who profess to follow it. And also a company does not exist without a religion, which forms a common basis for all of them to live their life with much ease and comfort than what they would have done if they had lived with individual separation from one another.

Since people inhabited different spots in groups, different practices followed among them more due to the physical and climatic effect of their country. Thus

Why does Islam
step in when
other religions
were already
existing ?

religions came numerous with different names. The supporters of these creeds followed a conventional rule rather than the genuine truth. Islam came to teach them the truth and to be more humane. It came to give them what they had not, and

make them disown what looked like a scar on the name of humanity.

It taught them to work and get rewarded for the energy they spent. It denounced beggary in strong terms.

Islam denounces
Beggary.

“*Alms are for the poor who are confined in the way of Allah.....they cannot go about in the land; the ignorant man thinks them to be rich on account of their abstaining from begging; you can recognise them by their mark; they do not beg from men importunately.” Maulvie Muhammad Ali comments on this verse as follows:—

“Here we have another qualification of those who deserve to be assisted by private acts of charity; these are the men who abstain from begging. This shows that the Holy Quran does not countenance the practice of begging from door to door.” (Holy Quran 2:273).

Hypocrisy is another thing which Islam bitterly condemns. It wants the purity of heart and genuine

Islam denounces
hypocrisy and
deception.

sincerity. “A hypocrite keeps himself away from the mercy of God.” says the Prophet, “The signs of hypocrisy are three: speaking falsely, promising and not performing, and when trusted being perfidious.”

(Abu Huraira;—Mishkaat).

*It should be noted (who translated the Holy Kitab in English) that the translation into English of the Holy Quran is not done by Maulana Muhammad Ali (the late political leader) but by the President the Ahmadiyya Anjuman Ishaate Islam (Punjab).

The Prophet of Islam makes absolutely binding on everybody to seek after knowledge. A learned man is given preference over a mere worshipper owing to his great learnings, which is termed as the light of God in the divine words of the Prophet. Kathir Ibne Qais said, "I was sitting with *Abu Dardaa* in a mosque at Damascus, and a man came and said "O *Abu Dardaa* verily I am come to thee from Medina for a tradition which has reached me; which thou relatest from the Prophet of God, and I am not come on any other account." He said, "Verily I heard the Prophet of God says that *person who shall persue the road of knowledge God will direct him to the road of paradise; and verily the angels spread arms to receive him that seeketh after knowledge: and every thing in heaven and earth will ask grace for him and verily the superiority of a learned man is like that of the full moon over all the stars.*" (*Mishkaat*)

Islam instructs us to do all the acts of virtue, to take up the good and discard the evil. It in extremely strong words denounces what does not contain in itself the truth and soul of sincerity. Islam is not a religion of conventions and mere traditions, as it expressly speaks that no one will go to paradise unless he does what is absolutely pure and good. Can there be some other religion which can claim on still better principles to be an

ideal religion than Islam ? There are some good religions on earth there is no doubt; but the liberality of principles, and the generosity of action along with a perfect purity and sincerity of heart and soul will ever keep Islam into super-prominence amidst them.

ISLAM AND THE SUPREMACY OF WORK IT BANS BEGGARY

Every one knows and understands that a human-being requires many a thing for the upkeep of his existence. He requires to preserve his
 Our Physical Necessities. body from heat and cold. And he requires many an instrument for saving himself from his enemies and carnivorous or poisonous creatures. The most essential things for our existence are Food Clothing and House.

When the human being is equipped with the necessary implements of life for the upkeep of his existence, it is still more essential for him to develop
 Our Mental Necessities. his mind. procure such means which may bring about his mental improvement in order to make him more capable of using his means at his command for the betterment of his life. The means for our mental development are, therefore, our physical health and a good moral training.

Since for the nourishment of human body and for the development of human mind and understanding efforts are essentially needed, it is our duty that we should never allow ourselves to be idle and lazy; and that we should ever try to find out such means which can improve our earnings and existing state. Rather to put in plain terms, by which we may gain this world and attain the next.

It is absolutely true that every one gets what he works for. Without strife nothing can be had. Nothing to talk of human beings whenever animals are needed to strive for their food. The hunting birds and animals always go out in search of prey. More animals ramble along the plains in search of grass and other green things. Birds fly on from morning till evening to procure their food. Ants and flies go far off in search of those things which can nourish them. In a word, there is not a single soul on earth which is without work. The Holy Quran says, "There is nothing for man except what he strives for." Holy Quran LII:39.

When you grow young under the kind care and training given by your parents or guardian, it falls as a duty on you that you should commence taking care of your own things. You should earn your livelihood lawfully, take as much of it as you need yourself and give a part of it to others. You should teach

A Man's Duty
Regarding His
Own Children
and Relations.

your children and relations good deeds and good habits, and try to improve their character morally. You should also try to educate them in agriculture, commerce, medicines, book-writing, engineering, carpentry, sculpture, tailoring, drawing, painting, weaving, military course, teaching etc., etc., in accordance with the varied inclination of the individual mind.

For the acquisition of one's livelihood three things are absolutely necessary..... Knowledge, Action, and

<p>Three Things Are Needed for the Acquisition of One's Livelihood</p>	<p>Prudence. Knowledge means to know, recognise or understand a thing. Action means to do a thing according to one's knowledge and understanding.</p>
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Prudence means to think of the consequences of an action beforehand, and spend money with care and thought for the next day.

Wealth also is gained by labour and hard work. It is the only means by which all the necessary requirements of mankind are fulfilled. Our miseries

<p>Riches and its appropriate use</p>	<p>are removed by this; and comfort to us on its account. Wealth is God's</p>
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trust, and we are not allowed to spend it in our own way. On the other hand we ought to spend it for whatever good purpose it has been entrusted to us.

Do every work in true spirit with perfect patience and fortitude. Finish it with care and diligence. Never

lose courage; and keep it well in your
 Some instructions
 for Work and
 Labour, mind that a work can be done sooner
 by mutual help and confidence. For

if many hands assist you in your work owing to mutual love and friendship, you will find that you learn something from them, and they learn something from you which you all individually hitherto did not know, the method of work being collectively made easy, while its working automatically being smoothened with the result that the work is much earlier done than what it would have been by one single person. The above can easily be explained that to make a needle ten persons for different works are required, such as wiring, boring, polishing etc. And all the ten persons collectively turn out about 5,000 needles a day; which means that one man turns out about 1,000 needles a day. If the whole work were to be done by only one individual, the task would have been rendered mightily stiffer for him, and the work would have been done comparatively much less than what it is done in collaboration with his other associates.

Islam urges on everybody to earn his livelihood with his own hands and not to place his burden on other.

Stress upon law-
 ful vocation At the same time it emphatically lays
 stress upon earning it through legitimate
 means. It in very strong terms denounces the gain

of money through theft, murder, plunder, dacoity, cheater, deception and bribery and advocates in splendid terms the cause of earning money through cultivation, commerce, handy-crafts and labour.

The Holy Quran says: "O ye, the faithful do not consider those things unlawful to yourselves, whose lawfulness has been confirmed by Allah for yourselves; and do not exceed the limit of moderation, since Allah does not consider them to be His friends who go beyond the limit of moderation." Maidah, 5-89.

"Eat, drink and enjoy out of what Allah has given you through legitimate means, and fear Him, the Almighty, in Whom ye have faith." Maidah, 5-9.

"O Prophet, tell the people that whatever Allah has created, ornamental and decorative inclusive of the eatable and the drinkable, for His creatures none can declare as illegitimate for their use." Aeraaf, 7-30.

That is to say God never prevents us from accumulating decorative and luxurious articles so long they are procured through lawful means.

God says "O sons of Adam: We gave you strength to make use of this earth on its breast, and We provided you with every requisite means for your life in it: ye are not grateful." Aeraaf, 7-9.

Allah says“ We made night for your rest, and day for earning your livelihood.”

And the Holy Prophet says:

“There are seventy parts of prayers, out of which
Traditions to earn one's livelihood through legitimate means, is the best.” “No one is better than the man who earns his livelihood by his own hands.”
“The man, who tries to gain riches of the world through lawful means only for this reason that he should avoid begging, that he should feed his children and family, and that he should help his neighbours, will surely come to Allah with his face shining like the moon of the 14th night.”

“A man must be supposed to be void of qualities, if he does not accumulate that wealth, with which he can save his honour, can pay back his debts, and can help his relatives.”

“If a man procures his necessities by selling bundles of wood-sticks, which he carries from the jungle upon his waist, it is by far better than to beg a man of a thing which he refuses to give.”

“Anybody, who renounces either this world for the next or the next for this world is not from us.” That is to say he is not a true Believer who renounces either of the worlds for the other.

Once the Prophet prayed as follows:—

“O God: please increase our wealth, and do not separate it from us. Had there been no wealth we could never be able to observe fast, offer our prayers, or do other good deeds in order to please Thee.”

“This world helps a great deal to gain the next world. Its wealth if spent for good things will really promote the cause of virtue, and cause its possessor to gain God’s paradise for himself.”

“Anyone, who is a burden on others and does not work for himself, is accursed by Allah.”

“Prayers are heard of those who legitimately strive for the means and the necessities of life. And prayers of those are never acceptable in the court of Allah who obtain their things through ways which are not appreciated by Allah”.

Once a man came to Imam Jaafar-As-Sadiq and said that he wanted to accumulate wealth in order to feed his own children and wife and help others. The Imam replied that it was best of all the prayers that Allah desires of a human-being.

Once in the afternoon of one of the hottest days in summer Imam Jaafar-As-Sadiq (the 6th Imam) was going out for labour along with two other men, on whose

shoulders he was balancing himself a little with his out-stretched hands owing to the intense heat of the day. A man saw him and thought that he was extremely greedy as he could not resist the call of his greed for money even at such a hot moment. He therefore came forward to ask as to why he should act like this against his own pious nature. He said "O Imam ! why should you be after this world's riches at this moment when the hour is so hot ? If death comes to you at this moment, it will be the worst death for you which shall blacken the whole of your pious career in the eye of God, as you will not get a chance for repentance then." The Imam replied that if death came to him, it would be the best kind of death; because if it came on that occasion, it would come in the best moments of his life when he would be offering his best devotion to Allah by which he and his wife and children would not meet to come for begging him of their bread.

A beggar one day came to our Prophet and begged him of some money. The Prophet advised him not to beg, and asked him if he had anything at his house. He said that he had a blanket and a cup. The Prophet asked him to bring them up to him. The beggar brought them accordingly and the Prophet sold them for two 'dirhams.' He gave him one 'dirham' to purchase some food for his wife and children. And for the other he

bought an axe for the poor man, with which he asked him to cut wood and bring it to the bazar for sale. The man began to do this calling as instructed; and in fifteen days he was able to save ten 'dirhams' in addition to some cloth and other articles for food. He once more came to the Prophet and thanked him for the right way shown to him. The Prophet was much pleased, and said to him with great pleasure "Now your condition is much better than what it was before; for now you will not have the stain of beggary on your face on the day of judgment." Begging is not allowed to anyone with the exception of three persons. First that man who has been reduced to utter poverty as such that he has been starving in as much that there does not remain sufficient strength in him to go out for work. Secondly that man who has run over a very high debt upon himself and has no power to pay it back to his creditors. Thirdly that man who has killed another man either by some accident or through some sheer mistake, and who is demanded to pay a huge price for the same by the murdered man's relatives, which he is unable to pay owing to his poverty. If people give their money or other things to the kind of beggars who do not fall to the above category, they are not earning God's pleasure for themselves. Rather they provoke the wrath of God upon them, as by doing so they never let those people think of an honest calling for

themselves by which they can improve their own condition and become more human with a nobler air in themselves."

In the above it has been sufficiently proved that Islam highly appreciates a man's earning by honest labour. It appreciates a labourer's hard work, and Islam strongly condemns the practice of beggary. It entirely depreciates the profession of beggary. There is no other religion than Islam, which so earnestly requests its followers not to practice beggary. There are not one but many traditions from the authentic reports of the Prophet, in which the Prophet has bitterly expressed against the practice of beggary.

The following are the traditions condemning in very strong terms the professional begging along with the habitual practice of begging.

"Anybody, who is the beggar and stretches his hand for acquiring a thing which is not his and which he wants to get without labour, is not entitled to give witness against anyone."

"One, who begs without some necessity, acts like a man who indulges in the habit of drinking." "He is the most accursed who goes on begging in the name of Allah." That is to say they are the cursed devils who have made it a profession to go around begging in the

name of God like those beggars of today who professionally get up early in the morning in order to go around through their familiar circles for begging.

Once some people came to the Prophet and requested him to give them assurance for being sent up to paradise after their death. The Prophet promised it but on one condition that they should never beg others of anything.

The extreme
prohibition
of beggary
in Islam.

They assured the Prophet in their turn that they would carry out his instruction to the letter. So since that moment they tried to avoid begging so much so that they would not ask others even to fetch them water when they felt thirsty.

It is an authentic report that once the Prophet said "If ye people know what evil lies in begging, ye people will never beg." The following tradition speaks volumes on the point of beggary. It says that once the Prophet spoke that "The downfall of a nation occurs when amongst its members the majority is of beggars." Some of the defects expressed by the Prophet which the presence of the majority of beggars in a community causes are given as under:—

- 1 The riches of that community keep constantly decreasing.
- 2 Strength also decreases along with the riches.

- 3 When once the habit of begging is formed, the habit of work disappears and the man grows very idle and worthless.
- 4 Thus the number of the idle people goes on increasing day by day with the result that the community is impoverished, as the burden of idlers for support falls on the working persons who are not idle.
- 5 Shamelessness and disgrace come to such a community, which abounds in beggars.
- 6 Courage leaves the beggar; his heart becomes void of strength; and his active spirit is cooled down.
- 7 Debauchery and intemperance get the better of the beggar owing to his free acquisition of bread through beggary to which his constant practice makes him accustomed in as much that his heart acquires an instinctive nature to repulse the idea of physical labour in him.

If we look to the question of beggary from the religious point of view, we shall find that the above report speaks of many spiritual disadvantages to which a beggar is beset. The following are some of the spiritual drawbacks from which a beggar inevitably suffers:

- 1 He has no reliance on God. He uses the name of God as an instrument for earning money by beggary. And it is only on this account that the Prophet has said that "He is the most cursed who begs in the name Allah, and makes a practice thereof by making it a constant habit of his own."
- 2 A beggar has no respect for the Prophet; for while begging he often uses the name or designation of the Prophet along with the sacred name of Allah with the intention to stir the undue sympathy for himself of a Muslim in order to receive some thing from him.
- 3 A beggar always shirks from his duty, which he has to perform as a human being.
- 4 A beggar is always ungrateful with all his money he has collected, and ever declares himself to be a destituted. He is a down-right liar, and thinks that his habit of falsehood can bring him immense riches and success.
- 5 A beggar is a cause of degradation to his community, country and nation.

The following are a few golden words which the Prophet imparted to his companions concerning the

<p>Work means existence and idleness its death.</p>	<p>necessity and importance of work. 1. In the world you should work in a way as if you are to live here for ever; and for the next world you should work</p>
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as if you are to die tomorrow. 2. A good deed is the reward for itself. 3. Your activity and attention shall bring success to you; and your idleness shall fail you every moment. 4. Work slowly; for haste is waste. 5. The lapse of time is the loss of time; it shall never come back. 6. You all must strive to earn your livelihood on which your existence solely depends. 7. Without putting efforts no success can be achieved. 8. You must do only one work at a time. 9. Never leave a work un-finished: always try to do it until it is accomplished. 10. Do not put your work off till tomorrow: do whatever you have to do today. 11. Do your work with certain amount of regularity and order, for it saves you time and riches both. 12. No work can be accomplished without giving it full attention. 13. If you are after fame, you can never accomplish your work. 14. If you work with punctuality of time and moderation, you are sure to succeed. 15. Work with patience and fortitude. 16. Your time is precious; don't let it pass without having done something good within it. 17. Work will ever keep you cheerful. You will feel

ambitious, and your intelligence and knowledge will increase. 18. Feel interested in your work and do it with certain fondness. 19. Never lead a luxurious life; for it leads you to your physical as well as spiritual ruin. 20. While working you must be cautious enough as not to commit mistakes, so that your work may sooner be accomplished. 21. You shall be rewarded in proportion to the amount of good work you do....The Holy Quran Zalzal 99:8-7. A man shall be rewarded only in as much as he has worked (rightly)...Al-Quran Star 53:40. 22. Never delay your work, and try to be busy throughout your life. 23—Your engagement in business and work will ultimately improve your financial and moral condition, with the result that one day you are sure to become a great man.

“Enmity is the occupation of fools.”

Ali Ibn Abu Talib.

CHAPTER VI.

ISLAM AND PROHIBITION OF DRINK.

IT is a very strange phenomenon that crime has increased in America since the enactment of the Law of Prohibition. In some cases it is proved that this increase is cent per cent. This increase in crime has now become a worry to those who advocated prohibition, specially more so because those who are against it say that the increase in crime is due to it alone, and also that a peg instead of having any bad effects increase in crime is due to it alone, and also that a peg strengthens the man's power of will and hardihood.

A Muslim who believes in the teachings of Quran which says :

“O ye who beleive ! Strong drink and games of chance and idols and divining arrows are only an infancy of Satan's handi-work. Leave it aside in order that ye may succeed.” Surah V : 90.

cannot for a moment believe that the abolition of intoxicants has been the cause of the increase of crime in America. Islam is a universal religion, and therefore its teachings are for the greatest good of all humanity. Therefore if it could be proved, instead of the mere assertion that this increase of crime in America is due to prohibition, then one of the chief principles and injunctions of Islam becomes liable to grave charge and severe criticism. Therefore from facts and figures it will be proved that the cause of the increase of crime in America is not prohibition but something else, that came into being on account of the wrong notions of her people about the use of intoxicants.

Psychologists believe that the increase is due because America was not ready for prohibition. That is her people had not reached that stage when to believe that all intoxicants are detrimental to human progress. A great majority of American people considered drink as part of the necessities of life, and therefore regarded the Act of Prohibition as something very cruel, and tyrannical, and infringing on the rights of the people, and to counteract it they arrayed themselves against the law and many thousands broke it. This in short was the nucleus that started to Law breaking in other respects, with the result that crime is so high and rampant in America. Those who were criminally minded, and were on the verge of Law

breaking but were just restrained, found an impetus to indulge in Law breaking.

This argument beside being reasonable is also perfectly true, for it shows that no Law can be imposed on an unwilling people, and that people cannot be coerced to obey the Laws they regard as interfering with their rights. The feeling that gives strength to a Government, and makes the individual obey the Law is that of knowing that the particular Law is for the greatest good of all. This feeling was absent in the case of Prohibition Law, and the result was the breaking of it, which led to Law breaking in other respects as well.

Drink was, as it is today, a universal curse. When the Holy Prophet of Islam gave Allah's Law of Prohibition, the Arabs were as addicted to wine as the Americans were, but the thing that makes the then ignorant Arab superior to his educated brother in America is that he had the firm faith and belief that all the Laws the Holy Prophet gave were from Allah, and for the greatest spiritual and material good of all. It was because of this faith that the attendant crimes of drink vanished from Islam, therefore it could not be rightly said that Prohibition in America led to the increase in crime. The Americans did not regard the Prohibition as embodying the good of all, on the other hand they regarded it as infringing the good and the rights of all,

and as a political diplomacy for Presidential election, and therefore they fell to flout it whole-heartedly, with the result that it gave impetus to break other laws, as well as it brought in its wake many crimes particular to it.

The Prohibition led to secret trade in intoxicants or bootlegging as it is called. This form of trade became so much profitable that it necessitated the Government to make extra Laws and to employ special police. Enormity of offence in this respect could be gauged from the fact that in three years from 1923 to 1925 the Government siezed 3500 secret distillaries, and destroyed in 1925 alone about 23 million gallons of wines.

The strict vigilance of the Government on home distillation led to the importation of it, which led to the establishment of powerful and secret though rival syndicates. Each was bent upon making greatest profit, and therefore each was against the other. They used to employ notorious and bad characters to loot and capture the stocks of each other. As the looted could not report to the police because stocking of intoxicants was also a legal offence, he started to employ his own methods to check it. So there was a competition between all in the employment of bad characters whose charges went up by leaps and bounds. The methods employed by these gangs were all modern, motor cars played a role in it, by helping the culprits to take to heels after

committing raids and murders. Chicago because of its particular situation became the hot bed of crime. The murders became common, and police was unable to bring to book the offenders for everything was done in the underworld, and under the direction of bosses who held respectable and influential positions in the outside life. The example of the influence of the heads of these syndicates can be fathomed from the fact that at the Chicago Mayorial election 1927 a candidate openly promised that if returned to the office he will at once dismiss the Chief of the Special Branch of the Police engaged in deducting the bootlegging crimes, and he was really elected to the Mayorial Chair. As promised, he dismissed the Police Chief, who was later reinstated on the representation of the State.

It is clear that the fear of Law from the hearts of other young people vanished, when they saw this wholesale breaking of Law. The result was a crime wave which reached all parts of America and affected many people. Therefore it is wrong to say that the increase in the crime is due to Prohibition. It is in fact due to the mentality of American people, which led to bootlegging and which in its wake brought all kinds of crimes, and also gave others impetus to break the Law wherever and whenever possible or required.

When the Holy Prophet issued the order of God, about prohibition, that, "They ask you about intoxicants and games of chance. Say: In both of them there is a great sin, and means of profit for men, and their sin is greater than their profit," (II.27:219), and "O you who believe ! Intoxicants and games of chance, and (sacrificing to) stones set up are only an uncleanness, the devils work; shun it therefore that you may be successful," (V.12:90), this habit was so firmly established in the whole world, that it was impossible for a person to say anything against it, unless he had prepared himself to face the united and separate attack from every individual of every class. As some narrow minded and ignorant people say that the Holy Prophet was false, so if it was right, he could have gained the public sympathy and applause by praising intoxicants instead of prohibiting them.

It was a time when intoxicants were not only allowed but were also necessary for some religious ceremonies,

The religious
significance
of wine.

and rituals as the study of the Hindu and Christian religions show. In the Old Testament at more than one place

it is mentioned that the Israelites were promised intoxicants as reward. Upto the advent of Christ in the history of earlier prophets there is the mention of wine. Even about Christ from Bible it is seen that he himself used to drink. In short no religion ever tabooed wine, but in some cases of them regarded it as a necessity for rituals.

Only in Jainism there are certain prohibitory passages. This was not because they had weighed arguments, and findings against it, but because its distilling, and brewing involved the lives of many little insects and germs. In Jainism the taking of all life, however, insignificant it may be, is prohibited, and as such they prohibited wine, for otherwise and wine as just wine and for its effects is not prohibited in Jainism.

Apart from religion medicinally it was greatly extolled and highly praised, because it was supposed to be the best

Medical Importance of wine.

and most effective tonic, besides possessing certain important medicinal qualities.

These advocates did not understand that its harms are many, and greater than its benefits. It was left for Islam only to show the world the innumerable harms of it. Times passed; changes in civilisation, and sciences occurred, but the belief about wine in the medical world remained unaltered. After the end of the Greek school of medicine, the later physicians not only let it remain at that, but enhanced its value by proclaiming it to be the only effective remedy for certain diseases.

In spite of all this the verdicts of Quran remained, till at last a time came when mind started developing rapidly, and new theories, and discoveries began pouring. This advance of thought was obliged to acknowledge the truth

Change in the Western outlook.

of the Islamic theory, and Cripolin a professor and scholar of Psychology, with the help of some of his friends proved that wine is a very injurious thing, and that its use, even once, in a. however small quantity spoils and injures the mechanism and working of the brain.

In 1743 A.D Lord Lansdale in the course of his speech in the House of Lords said, "Any one who will take the trouble to go round the streets of this big metropolis in the night will see men lying dead drunk on the roads. The pedestrians out of pity move them and put them in a side lest they might be run over by the passing vehicles or trampled down by the horses. It is all due to intoxicants. It not only destroys the brain, but also acts like poison on the whole system, and it not only fills our prisons, but also our hospitals. Those women who run into scrapes on the roads in the state of drunkenness, soon cease to bear children. and those of them who bear, give birth to those who inherit this trait, and in consequence are born mental and bodily derelicts, and weaklings. (Encyclopaedia Britanica 11th. ed:).

Dr Alexander Bruce, M.D. D.P.H an expert deitic explains his researches in the following words. "There is no doubt now that wine is, in fact, a poison, which kills the nerves. First it shows its intoxicating effects, but gradually weakens the whole system. It is not right to mix it in tonics because it is a thing which only revives

for a while and weakens afterwards. All earnest doctors have agreed that in health it is not needed, and in cases of sickness instead of this, only those medicines should be used as are less harmful."

Now for sometime doctors are endeavouring to reduce the use of wine to the lowest, and they are succeeding in their efforts as the following would show. In a hospital in Edinburgh the expenses of wine per patient were about Rs. 9 each, by 1900 it was reduced to about As. 12 per patient, and the conditions of the patients, and their speed of recovery during the same period was seen to be increasing. In 1909 Sir Thomas Fraser entirely stopped the use of wines to his patients, and today in all the hospitals its use has been reduced to the minimum.

The world failed to understand and find out the disadvantages and harms following by the use of wine, since its prohibition in Islam 1350 years ago, till science lately found them out for the world. It could be said that mind was in the stage of development, and that at the end of the last century when it matured, by patient, thought and deliberation, it discovered the beneficial teachings of Islam, not only in the field of temperance, and prohibition, but in many other fields too.

From the day science found out for the world, that drinking is unhealthy and retrogressive, the great politicians,

thinkers, reformers, and priests of the West are endeavouring to rid society of this menace. They are trying by different means to achieve prohibition. In 1808 a Temperance League was inaugurated in the United States, which soon developed into provincial branches all over the land. These societies set all the world over, since then, are doing great benefit by explaining to the people all the disadvantages a person receives through drink, and are endeavouring to teach them to abstain. It is a social effort to bring about prohibition. Apart from this, scientists are still engaged in their researches on the effects of drinking, and the results of which, from time to time, they make known from both press, and platform. They demonstrate to the people its bad effects on heart, and other vital organs of the body. Not only this but the laws of different countries are another endeavour on the part of politicians to end this evil.

In 1495 for the first time England took the step towards prohibition, when a Law was passed to regulate the consumption of liquor per head per day. The Bar keepers were asked not to supply to any one person over a certain amount of wine, and the Magistrates were given the powers to close down those Bars which infringed the government restrictions. In 1552 the law made it compulsory for Bar keepers to obtain license for the same, and also that they should close the Bars every

night at nine o'clock. In 1729 the brewers of wine were for the first time taxed at the rate of 5 shillings per gallon, and the price of license was increased to £25. This was an effort to increase the retail price of wine so that less people may buy it.

But all these laws had no effect, for the census of 1732 taken in London showed that out of the 98,968 houses 15288 were brewaries, which means that in spite of laws, every sixth house was a bar. When this was found out, Government repealed all the laws; soon after this the Magistrates of Middlesex, England, submitted a report to the Parliament saying that thousands of His Majesty's subjects were being ruined by the use of intoxicants. The Parliament then passed the law that inns and bars selling over 2 gallons a day should pay £50 as license, and retailers 20 sh. on every gallon sold. This law led to illicit trade.

In short, so far England has failed to achieve complete abstinence, in spite of repeatedly changing and passing new laws from time to time. Today there are rigid laws in England, but inspite of this there were two hundred-thousand cases of drunkenness in 1908; and in 1909 the statistics showed that the consumption of wine per head per year was 54 gallons, and the money spent on this came to about 150 million pounds.

America having found all laws of restriction ineffective, made it illegal to brew, import, sell or drink wine. In

America and
Prohibition

the parlance of the world, America is a dry country now, but that is a parlance only, for it is as wet as before.

To offenders of the Law of Prohibition, the law prescribes severe punishments, but in spite of all this, large quantities of wine are being consumed in secret, in America. The daily collisions between the police and the illicit traders amply prove that even the law of Prohibition has failed to bring about total abstinence.

During the great war, Russia passed laws to reduce and restrict the consumption of wine, it cannot be said

Russia and
Prohibitions

that they had any effect, for soon the

Russian monarchy was overthrown, and with it all its laws became null and void.

All this shows that the educational and reformist section of Europe, is aware of the injurious effects of wine on health and progress. Because of this they are trying to put an end to the use of intoxicants, but events show that so far they have failed to achieve any noteworthy success.

Now, a look towards Islam will at once convince any one, that against the laws of different Governments,

Islam and Pro-
hibition the one simple order of Islam prohibiting wine stands respected by millions.

There are no laws to punish the offender, but in his heart he knows he has to receive his punishment some day. The best point in the case of Islam, that proves it to be the real religion, is the fact that it saw, felt, and realised the defects and disadvantages of drink, almost 1350 years ago, when the medical as well as the ethical world was ignorant of them. There were neither temperance leagues nor societies to educate the masses. The people from among whom the Prophet was raised, were themselves acutely addicted to wine, and it was a second habit to them to drink, but when Prophet told them that God had forbidden it, because its disadvantages and injuries were greater than advantages and benefits, they at once gave it up. A habit that Europeans have failed to give up in spite of hard laws etc; was given up by the world's most addicted drunkards just at a declaration. I think this great achievement of Islam is enough to make the world realise the greatness and truthfulness of Islam, as being the true religion of God.

ISLAMIC RULES AND REGULATIONS ABOUT THE USE OF LAWFUL, AND UNLAWFUL THINGS.

All religions and sects in the world have got certain things that are lawful, and other things that are prohibited, that is, they are not allowed whether edible, drinkable, as well as usable. Some religions have given a list of all those that are not allowed, making all those not mentioned in it lawful for eating, drinking, etc. While there are some religions which have given, but an incomplete, list of things both allowed and prohibited. It was sufficient for the followers of those religions, because they were for the time being, and for one nation only. The Prophets then sent were for the particular people only, and as such it was easy for them to make a list of things local. It was the only wise course for them to make such a list, and declare certain things lawful, and certain unlawful. Therefore all those prophets did likewise. The very presence of such expediency shows that those religions were local, and for a time only.

By mistake the followers of these religions started regarding their religions to be world religions, and began converting people, which was a thing that was not in accordance with their religious precepts. While other interested people, mostly the clergy, for the sake of the taste and effect of a thing, made a prohibited one either

absolutely lawful, or to that extent as was not harmful. Like the Christians who made the flesh of pigs, lawful, while Christ forbade it; similarly they have made the use of wine lawful to the extent it does not approach to drunkenness, which was again a thing that was made unlawful by Christ, while in actual practice they overdrink the prescribed limit. It was the mistake of the writers of the Bible to have said that Christ himself used wine; it was only that they wanted to drink it, that they wrote thus in the Bible. This addition to the Bible was by one named Polos, as he mentioned it in his letters. He went to Greece for the propagation of Christianity and spoke to the Greeks that they should become Christians; his argument to them was, as he told them, "You and we are the same; you believe in three Gods, and so do we believe in the Trinity, the Father, the Son, and the Holy Ghost." But the Greeks replied that they could not be the same because Christ prohibited swine and wine, while it is allowed in them, and is a sort of a second nature, and that so long it would remain prohibited they would not become Christians. On this Polos introduced the changes in the Bible, and the Greeks became Christians.

Some time as a punishment God forbade certain things on people, for example the Quran says, "And those who were Jews We made unlawful every animal

having claws, and of oxen, and sheep We made unlawful to them the fat of both except such as was on their backs, or on their entrails, or what was mixed with the bones; this was a punishment We gave them on account of their rebellion, and We are surely Truthful." (vi.18:147.)

All this show that other religions had the laws and principles for lawful, and unlawful things, but these are either not complete or are the mutilations by the human hands, which were effected in them for selfish purposes. It is only in Islam that complete and adequate principles are laid down about it. The Holy Quran recognises some sort of a religion between the physical and spiritual conditions of a man. There is not the least doubt that food plays an important part in the formation of character, and the heart, and brain powers are clearly affected by the quality of food. The same law is seen working in the whole animal kingdom. As the Holy Quran is meant for all stages of development of human society it contains rules and regulations for the betterment of the physical as well as the moral, and spiritual conditions of man. Therefore it says, "O men eat the lawful, and good things out of what is in the earth." (II.21:168) The injunction to eat good things is directed against the use of things which are injurious and harmful to health, though not forbidden by law, as well as against that which is unlawfully acquired.

The above verse is a basic principle which is explained at many places in Quran, but in everyone of them great stress is laid upon what the person himself desires. A thing may be lawful, but a person does not like it. Unless the conditions mentioned in Quran are present a thing cannot be lawful, and it is under this principle that God enumerated the unlawful things, for instance, "Forbidden to you is that which dies of itself, and blood and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by being smitten, and that killed by a fall, and that which wild beasts have eaten except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is transgression." (v.1:3).

The purport of this is that those things are unlawful which have one or all of the following four drawbacks. First are those things the use of which affect the brain, for instance dead animals, therefore all such things are unlawful. Second are those things that spoil health, for instance blood, and therefore all those things that are detrimental to body are unlawful. The third are those that increase human passions, and give birth to lust, greed, uncleanness etc; like the flesh of swine and the fourth are those the use of which spoils the religion, for instance the sacrifices offered to idols etc. Beside these

There is no list in Islam of lawful and prohibited things. God appointed an intermediary, the Prophet, for the interpretation of His wishes, about him He says, "Whatever the Apostle gives you, accept it, and from whatever he forbids you, keep you back." (lix 1:7). The things are made unlawful because they are injurious to human beings, as the Quran says, "Makes lawful to them the good things, and makes unlawful for them impure things." (vii 19:157), which shows that everything is for the good of the people. Quran also says, "Who has prohibited the embellishment of Allah, which He has brought for His servants, and the good provisions." (vii. 4:32). At the end Quran says; "And what reason have you that you should not eat of that on which Allah's name has been invoked, and that He has already made plain to you what He has forbidden to you, except what you are compelled to." (vi. 14:120), The exception referred to above is in the case of those who found themselves in a place or under conditions, when it is impossible for them to procure what is lawful, when they could partake of the unlawful only to the extent that was necessary to keep body and soul together

There might be an objection that a full list of the lawful and prohibited things is not given in the Holy Quran. This is not necessary in the case of a world-religion, because it would not have then worked, as local and geographical conditions differ. If there was such a list it would have led others to say that Islam is a dogmatic religion, which it is not, but on the other hand it is a religion based on common sense, and pure intelligence, and it was because of this also that it refrained from giving a complete list of such things. Islam therefore laid out general principles for the guidance of the people to adopt them according to the times, conditions, and characters,

THREE ISLAMIC JEWELS OF PRISTINE BEAUTY.

To find out the truthfulness and greatness of a religion one must try to see by the study of it that it is a world-wide religion embracing all, and good for every one throughout the whole length and breadth of the globe. Such a religion should teach kindness and tolerance, so that the good of every one must be assured. It should not restrict the mercy of God to a particular people or country. Islam is the only religion in the world that stands this test. It has taught its followers that reformers and prophets had been in all countries and nations, and enjoins to respect and honour them in these words.

First.

“And there is not a nation but a warner hath passed them.” Holy Quran xxxv: 24.

After pointing out this, Islam asks its followers to keep and respect the honour of all the prophets, so that international relations may remain harmonious, and that world could progress peacefully. It is evident from this that Islam is the only religion that teaches world-peace and harmonious international relations by asking its followers to refrain from slandering the prophets of other religions, and hurting the susceptibilities of other people.

Other religions lack in this respect, either they did never recognise any, or they respect few and leave the others out. As would be evident from the examples of the other two great religions of the world, Christianity, and Hinduism.

The Christian Mission has infused in the Western mind all that it could to blame Islam and its Prophet through abusive language, libelous and vituperative literature. Muhammad the Holy Prophet is shaped into an idol of gold. In the “Song of Roland,” the national epic of France, Muhammad is made the chief of the Pagan Gods, and the chief of the Devils. “He is a debauchee, a camel stealer, who invented a religion to

revenge himself on his brethren," says M. Benvenuti of Imola. Luther translated Conutotio Alcoran who wrote, "At the time of the Emperor Heraclitus there arose a man, yea, a devil, and a first born child of Satan who wallowed in, and he was dealing in Black Art, and his name, it was Mowmment," these few from the many eminent Christian writings show what respect they had for the prophets of other religion. Hinduism is the same, and specially after the advent of the Arya Samaj and Hindu Mahasabha it has become worse by starting a campaign of abuse against Islam and its Prophet. The result is a clash between Christianity and Islam on the one hand and between Hinduism and Islam on the other. This is the goodwill that other religions teach, this is how the followers of other religions respect and honour the prophets of other religions, as against the pure and true preachings of Islam.

If the people of the world desire for international peace, they should preach and adopt the golden policy of tolerance, trust and goodwill. Novel of military disarmament, or the League of Nations the so-called symbol of European peace, will not achieve the world-peace.

The second beauty of Islam that gives it predominance over all other religions is that teaching of Islam, which enjoins on its followers to be kind, and just not only to each other, but also to enemies.

On the contrary other religions teach the opposite. For instance the present Christian Bible says, "But he that believeth not shall be damned," (St: Mark. XVI. 16.), and this is the motto of the workers of the Church of Christ to damn others simply because the latter could not see eye to eye with the former. "To Christians", says Urquhart, "a difference of religion was indeed a ground for war, and not merely in the dark times, and among the fanatics; "The same is true of Hinduism. "Derive him out of the caste and country who speaks bad of Vaid", (Satyārath Parkash). "Those whom we hate or those infidels who hate us, it is our duty to throw them in the mouths of tigers", (Yajar Vaid 15/17). "Kill, butcher destroy the enemies of the Vaid," (Uthar Vaid 12/5-17). This then are the teachings of the other two great religions of the world.

The Islamic teaching on the other hand is, "O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty," Holy Quran V: 8.

Can there be any better teaching of love, kindness, and forgiveness about humanity than this? Would it not be a justification to say that the entente cordials preached by Islam make it the best religion in the World?

The third gem of Islamic beauty is the preaching of
 Third Quran that makes it obligatory on all
 Muslims to respect and protect the
 place of worship, and Holy Land of other religions. The Holy Prophet Muhammad, once on the occasion of a war said, that children, women, and old men should not be killed, that houses should not be burnt, and that the places of worship of other religions should not be demolished, (Bukhari). God in Quran says, "Those who have been driven from their homes unjustly only because they said: Our Lord is Allah—For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down". Holy Quran XXII: 40. In this verse of Quran God teaches Muslims to respect, and protect all the churches and temples from destruction and harm. To a very great extent, except in few special cases, which may be regarded as the violance of the teachings, the followers of Islam adopted this, otherwise there would not have been left a single temple in India, or a church in any Muslim country,

These show that Islam is the only religion in the world which has got something good to say and preach about any and every subject of humanity. It is the best because it is from the God who is Kind, Merciful, Generous, Beneficent and Loving.

ISLAMIC PRINCIPLES OF SPEECH.

Among the many reasons why Islam spread all over, and why it is superior to all other religions, one is, because its teachings about social manners, with regard to conversation are first rate.

These teachings are so fine that if one adopts them, he will find that he will not only please others, but will also benefit himself. Briefly these teachings are as follows :—

The first teaching is—“And say to My servants (that) they speak that which is best.” Quran xii:53. This is such a fine principle that the speaker would not only succeed in his mission, but would also win many hearts, by affecting both the listeners and the addressed. It should be remembered that speaking nicely does not mean that one should flatter, but that it should be based on truth and spoken spontaneously.

The second principle to be remembered is: "And avoid false words." Holy Quran xvii : 30. Lies besides being of no use, involve one in many sins. It was because of this that Muhammad once told a man who had many bad habits to give up telling lies first. Lying is such a contagious habit, that its bad effects reach others, that is why God emphasised with all force to abstain from it.

The third principle "O you who believe! let not (one) people laugh at (another) people." Holy Quran XLIX:11. This only deprives the speech of its weight and dignity and it becomes ineffect.

The fourth principle: "And do not find fault with your own people nor call one another by nick-names." Holy Quran XLIX : 11 : This is bad, as is evident from the fact that the speaker himself would not like others to address him with abuse.

The fifth principle: "And do not turn your face away from people in contempt." Quran xxxi:18. For such speech instead of being beneficial makes and widens the gulf of hatred and contempt.

The sixth is "And pursue the right course in your going about and lower your voice: surely the most hateful of voices is 'braying of the asses.'" Quran xxxi: 19, this shows that one should modulate his voice according to the hearing of the addressee. Another dis-advantage in speaking loudly is, that it has a bad effect on the lungs and brains.

The seventh principle is "And follow not that of which you have not the knowledge: surely the hearing and the sight and the heart, all of these, shall be questioned about that." Quran XVIII, 36. It often happens that a thing is said and on inquiry it is found that it is not true, so to avoid the consequent feeling of shame, it is better when you hear a thing to make sure it is true first before repeating it.

The eighth principle "And let them speak right words" Quran IV: 9, for if one says a thing that is improper, one fails to have any effect. The books on speech have taken much pains to explain this subject. One should try to find out the mind of the speaker and speak to him accordingly.

The ninth principle. Islam also teaches that when speaking one should bear in mind the education of the addressee, it will be of no use talking Mathematics to one who does not know that two and two make four. See IV: 9.

Ali, the Caliph has also said "Speak to people according to their abilities."

The tenth and most important principle is to bear in mind God and Godliness in speech, for this makes one respected and admired.

These are the principles of speech that Islam has taught. All the religious books of other religions are void of this. The world has witnessed some great changes, wars, and revolutions by the employment of the inappropriate words and figures of speech. Concerning above the Quran puts it in this way "And whatever good you do, Allah knows it ; and make provision, for surely the benefit of provision is the guarding of oneself." Quran II 197.

"To worry adds worry."

Hasan Ibn Ali.

CHAPTER VII.

THE PHILOSOPHY OF THE ISLAMIC PRAYERS.

ISLAM has laid much stress on the necessity of prayers because it wants the world to turn to be the lover of God. If a man calls himself to be a Muslim, but his heart is devoid of that divine love, he is like an almond crust which has no kernal within it. For that kernal which Islam offers is the requisition of the human-being's practicality in having his hand at his work and his soul in the remembrance of Allah at the same time.

Allah says in the Quran "And I have not created the jinn and the men except that they should serve Me." Holy Quran LI:56. And in fact that man is said to have attained perfection, who has lost himself in the divine love of God. In order to attain this perfection, Islam has formulated several ways for offering one's prayers, out of which *Namaz* is the one form of prayer, of which some people, ignorant of the Islamic teachings often say

that when their hearts are enlightened with the divine love they do not need to express it by the outward motions of their limbs.

To say that when our heart is blazing with the divine love the outward physical motions are useless, is an apparent lack of understanding and a saying which conveys in it no reason. For it is impossible that there is love in our hearts, but it does not express itself outside. The inward and the outward of a human being are linked together with a deep relation. Impossible and absolutely impossible it is that we keep the love concealed without its effects on our outside.

Even in world we very often experience that when we love a person, we pay him respect by standing and bowing our head to him whenever he comes to us; and this expression of love and respect which we show to him or her is never deliberately done, but rather it is instinctive and automatic. This outward expressive motion is the outward mark of the expression of that love which we feel within our heart.

Similarly, if we are angry with anybody, our face becomes expressive of it; for the effects on our face betray our angry feelings within our heart. In the same way if we are merry, our pleasure is noticed on our face by all.

So these habitually physical expressions do testify to the effect that only internal feelings are not required, but external motions are most necessary for them.

Namaz is a form of prayers whose greater relation lies with our hearts. But why its outward expression is necessary is because the perfection of love cannot be achieved without it.

While offering *Namaz*, a person stands respectfully. This way of standing teaches him that he should stand in respect to every command of God similarly with as much respect; that he should eradicate pride, envy, hatred, self-conciety and other evils of different kinds from his heart.

His stooping down after standing teaches him that humility is the precious element of a true Muslim's nature. After this he must straighten himself once more which makes him realise that it is humility that exalts a man. His final prostration in order to pay homage to his Creator indicates of his sincerity along with his self-transportation where, having severed himself from worldly connections, he pleads of his inferiority before his Maker. The best way of expressing one's helplessness is prostration; and it is only for this reason that paying homage by the way of prostration in Islam to else other than Allah is strictly prohibited.

Hence the outward expression of the *Namaz* (prayers) is essentially prescribed for cleansing the interior of a man. When the effect of this outward motion falls on the human heart, it becomes the reception place of the Divine light which gets free access to its way being cleared by the form of prayers through which a Muslim has to undergo. Then in the Islamic prayers it is not only the outward expression which is given so much importance, but its inner importance too has been expressly shown and forcibly ordered to care for. During *Namaz* some such Quranic verses have been taught to the Muslims which have proved to be the nectar for the purification of soul.

The excellence and reality of the outward expression of the Islamic prayers are at once manifested when we compare the Islamic way of worship with that of the other religions. Islam has placed together all those ways to the outward expression in the form of its prayers by which a man's devotion and humble service can be conveyed to his Maker, Allah the Almighty. Against this if we peep into ways of worship prescribed by other religions, we shall find that they are all meaningless and without some spiritual significance.

For instance, the religion of Arias lays down such principles of worship which apparently looks almost absurd. It is termed in their own tongue as *Sendhia* The way

to worship in their way is to dig a pit somewhere in the ground in which they kindle fire. Then consigning certain scented pieces of wood to the flames, they go pouring ghee over the fire spoon after spoon. Through this process they continue reciting some Vedic mantras (lines), and the whole of it being done, they finish their *Sendhia* i-e their worship of God.

It is evident that in this way of worship there is nothing very particular by which a thorough expression of one's devotion to one's God is conveyed. The founder of Ariasim himself has said that the biggest advantage of such kind of worship is that air and water being purified man can get the choicest comfort of life. If we take it as it is for the truth, we may call it a principle pertaining to sanitation and health and nothing else which may bring it to the level of the best form of prayers.

Similarly the Christian way of worship, by listening to a few lines from the Bible, or to sing them on a piano or some other kind of musical instrument, does not imply the true way of worship. The way of worship introduced by other religions also is not as good as to lead a person to the purity of his heart and soul.

Unfortunately amongst the Muslims themselves one such section has sprung up into existence, who thinks that

this sort of outward prescribed form of prayers in Islam is not necessary, when it is meant only for the outward expression failing, as it thinks, to purify the heart of the majority of the Muslims. They ought not to say like this, as the form of prayers is prescribed by Allah, Who is so kind to them. They should not be proud and take themselves away from the sphere of religion. They must know how weak they are; and at every step they require help. They must know of their helplessness from this fact, that after their death their body shall be eaten in their graves by the worms. So if, therefore, they want to attain the spiritual perfection, the only best means they can have at their hand is to take recourse to the form of the Islamic prayers, and become a practical Muslim.

Namaz is one of the most fundamental principles of Islam. It is so important a duty imposed on a Muslim

The philosophy
of five-times
prayers. that anybody who deliberately avoids
prayers is a nominal Muslim. Such a
man can never please God, who does

not love Him, and who does not stoop down before Him. A human being is weak by nature. He needs Allah's help every moment. If Allah stops from helping him for even one single moment, he will come to know how weak his existence is. When a man does not offer his prayers, it is supposed that his heart is absolutely black-

ened by the hostile ideas against Islam. And this is the only reason why Islam is not prepared to acknowledge the presence of such a man in its own bosom.

As a man feels delighted at having sown a seed, but does not water it, so he cannot get its fruit for himself; similarly a man, who professes to have faith in Islam, but does not offer his prayers, can never reap fruits of his faith in Islam.

Islam wants every Muslim to offer his prayers five times a day; and that he should not shirk in his duty in this respect at any rate whether merry or angry, whether pleased or displeased. This duty of offering prayers in Islam is imposed on everybody whether child or old; whether man or woman, whether boy or girl.

By offering such a form of prayers Islam teaches us that we should not forget our Creator anyway whether we are in comfort or not in comfort. Prayers in Islam are like thanks-giving. If in our happiness we offer prayers, it means we are thanking our Allah for His bestowing happiness on us. And if we offer our prayers in our misery, it means we humbly invoke His mercy on us.

Now there arises a question why prayers should be required for five times a day. If we reflect carefully, we should find that there are five remarkable changes occurring

during the 24 hours everyday. The first change occurs after noon, when the sun loses its brightness. At this moment Islam enjoins its followers to offer their prayers to their Maker, the Almighty, in order to seek His mercy for rescuing us from future blurredness of the glossy smoothness of our life course, imploring Him that it may not be done as it has been done in the sun's case. About two hours prior to sun-set the sun loses more of its brightness, and a Muslim is once more reminded of his future miseries which may befall on him and make his life unhappy. So he once more stands in the presence of Allah repeating his same request in order to remind Him that He may not forget him in his miseries.

When the sun sets down, a Muslim is reminded of his sheer helplessness, as he finds that even the sun is powerless to help its downfall. He therefore comes for a third time to repeat his request to his Maker that he may not be forgotten by Him in his miserable moments. As night falls, it is perfect gloom; and a Muslim observes that miseries and calamities are unavoidable. He therefore repeats his request for a fifth time beseeching Allah not to give him up in his miserable days.

But when the twelve hours of gloom pass off, the bright cheerful morning shows itself; and our Muslim is reminded at once that miseries are always followed by an en-livening happiness like that of the brightness of the morn. He

therefore thanks Allah in anticipation knowing for certain that if evil times came to him, they will pass on like the gloomy night giving place to happiness later which shall brighten the course of his life and make him happy again.

This is the whole philosophy of the five-time prayers, which teaches a man to be always thankful to the Almighty Allah. For thanking is an instrument by which we can stir Allah's mercy on us, as Allah Himself says in the Holy Quran, "If you are thankful to Allah for His bounties, He will bless you more with His kindness."

THE PHILOSOPHY OF FASTING IN ISLAM.

"O You who believe ! fasting is prescribed for you, as it was prescribed for those before you so that you may guard (against evil)," (II:23.183). In the above verse, which opens the section in Quran on fasting, God clearly tells of the philosophy of fasting in the briefest of terms, that is, it is prescribed so that one may guard against evil. The verse also shows that fasting was prescribed for those religions revealed before Islam, "But Islam has introduced quite a new meaning into the institution of fasting. Before Islam, fasting meant the suffering of some privation in times of mourning and sorrow ; in Islam, it becomes an act for the improvement

of morals and spiritual condition of men.” (Muhammad Ali’s Commentary on Quran, footnote 225, page 81). “Eating, drinking, and company of the other sex, wrongly indulged are responsible for the three-fourths of the offences which I find in any penal code of the nations ; and the most salubrious check to the intemperate hankerings of man’s nature, I find in the month of Ramazan, the month of fasting.” (Towards Islam. p. 36).

The whole of this section in Quran deals with rules and regulations about fasting, as well as explaining the the benefits derived from its observance, for instance the last verse of this section that, “And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the other property of men wrongfully while you know.” (II. 2: 188), may not seem to have anything to do with the fasting, but a little deliberation, I am sure, will show in it to all, hidden, a beautiful philosophy of fasting. The purpose of fasting is a self-discipline. During the course of the day we know how we feel acute hunger, and learn the value of abstaining from using our eatables and drinkables. The purpose of fasting is a self-discipline. During the course of the day we know how to face acute hunger, and learn the value of abstaining from using our eatables and drinkables. The connection between fasting and the above

verse becomes clear when we find the fact that a man swallows up the property of the other, when he lives beyond his means ; therefore the self-discipline to abstain from his own, to please God, keeps him away from swallowing the property of the others, specially when he knows that it highly displeases God. The author of 'Towards Islam' expresses the same in the following words on page 35, ".....but if a person knows how to abstain from the use of even his own things when his appetite is excited, he will not go after the things of the others..... " The institution of fasting is to train people to bear, and try to abstain from voluntarily using their own things, so that in no case should they be tempted to infringe on, and use the things of others. Surely self-denial just to please God is enough to keep one from the wrongful use of things, and specially those of others, when he knows he has no claim to them. The second point that the last verse edifies is that fasting makes a man learn to subject his will and desire to the Will and desire of God. The obstacle to this realisation is the yellow metal, therefore God has said in the verse under discussion that the greatest abstaining is from that. It teaches men to live for, and abstain from things for a time, which are lawful to them, so that they may be able to leave alone things of others, and may abstain from wrongfully possessing them. The absence of this

verse would have failed to serve the purpose of fasting, which is, that they may guard against evil.

The next section expounds about wars, for instance, "And fight in the way of God with those who fight with you, and do not exceed the limits ; surely Allah does not love those who exceed (the limits)" (2:24:190). The Muslims had to resort to wars in self-defence and protection, but for wars wealth is needed, and the remaining verses of the section speak of the two. To protect ones' own property has been greatly stressed upon by Quran, as Quran says "And do not give away your property which Allah has made for you a (means of) support to the weak of understanding." (iv. 1: 5). God says that wealth has been made as a means of protection, therefore, He forbids the extra-vagant and false use of it. Not only that, but He also forbids the giving of one's wealth for custody to those who are spend-thrifts God tells to use judiciously, and rightly, and praises those who do so, for instance, "And they who, when they spend are neither extravagant, nor parsimonious, and (keep) between these the just means." (xxv. 6 : 67).

But the condition of Muslims today is anything but satisfactory. Other nations have economised their expenses, but the Muslim families, budgets are as high as before. It becomes more lamentable to see that this over-expen-

ceremonies, like weddings, birthdays, deaths, etc. In investigations by economists and experts show the amount of Muslim indebtedness. God meant to be a means of protection, but we have made it a means of destruction.

Poor-rate was another institution which was systematised, and centralised by Islam. Nobody had the right to give away, what he likes in his own way. The principle of poor-rate is that it should be collected at one place, and from there distributed according to the national needs. The first war among the Muslims was on account of this. To-day the same is the trouble ; every individual gives it away in any way he wishes to, and those who benefit by it are the beggarly class of our Mullahs, which is growing fat, while those who deserve such help are going without it, and the result is the same that instead of national advancement, it is by misuse, causing national lowering. The fact is that Islam and disintegration, and retrogress have become synonyms to-day, through the fault of our own, and that of the Mullahs who care more for what they could get, and not what they could give in the form of learning.

Every Muslim born, has to pay in kind or cash an amount as a sum for atonement in the name of God

to the needy. The value in cash of this per head, per annum is about three to four annas, which is given on the occasion of Id following Ramadan. The method to-day is that the Muslims on getting out of the mosques give it to the undeserved professional class of beggars who gather there. Like poor-rate it has also to be collected at one central place to be divided, and distributed among the needy. In India Muslims cannot be blamed for this because there is no Muslim Government to undertake this, but in countries, where still the Governments are Muslims, no steps in that direction are taken. This all show that we are in a lethargic state of existence. Something is needed that should wake us up. It must be remembered no amount of political safeguards would make us better unless we follow all the principles of Islam. Islam is not only a religion but also a society, and unless the laws governing about it are followed progress will be impossible.

In India there is no Muslim Government, but each village and town can have a local board under different provincial, or one central board. The local boards should collect all the monies that the Muslims within their jurisdiction give away in the form of poor-rate, etc., and then distribute it among the needy of the village or town, on education, and a thousand and one little things that go to make life fuller, and greater, for otherwise the future that is hovering over will be a very sad one for we Muslims.

PHILOSOPHY OF AZAN
(OR CALL TO PRAYERS.)

All religions demand the congregations of their adherents at one place to pray to God jointly. Hindus congregate at temples, Christians at Churches, the Jews at the synagogues, similarly, but with more emphasis Islam has made it obligatory to its followers to congregate at the Mosques five times a day to say prayers. Before going straight to the subject, as this title indicates, it will be interesting to mention the significance of prayers (Salat) in Islam. Prayer is an outpour of the hearts' sentiments, a devout supplication to God. Prayer, according to the Holy Quran, is the true means of that purification of the heart which is the only way of communion with God. Islam enjoins prayer as a means to moral elevation. A prayer degenerating into a mere ritual, into a lifeless ceremony, is not a prayer at all. Prayer, to the Muslims, is a spiritual diet, as, nay, more necessary than the physical diet. Christ has said "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt: 4. 4.) What Christ taught by words has been reduced to a practical form by the Holy Prophet, when he ordered that prayers should be said five times a day, and that a great part of the words proceedeth out from God (in Quran) is said in it.

Other religions have set apart a whole day for Divine Service, a Sabbath, but Islam has no such thing, for it has introduced prayers into every day affairs of man, so that in all thoughts and actions he may be reminded of God, and the things that please Him. However busy a man may be Islam requires that he should disengage himself when to say his prayers the time for comes. No Muslim is exempted from prayers under any condition, except when one, on the death-bed, is pronounced sinking. So long there is consciousness, so long there is strength to move the limbs, prayer, to Muslims, is obligatory.

Congregational prayers are obligatory in all religions. It was therefore necessary to have some means to inform the faithful of the time of prayers, and to call them for it. Each religion has a special method of its own ; Hindus and Sikhs call their co-religionists to temples and gurdawras by means of blowing the shell, the Christians by means of Church bells, and the Jews by means of blowing the pipe, but all these devices have no spiritual affect ; they are nothing more than unnecessary noise. But the Islamic method of calling the faithful to the prayer, is in all respects, educative and spiritualistic.

Call for Prayers
in other religions

When congregational prayers were made obligatory in Islam, the question as to the best method of calling the faithful to prayers arose. Some suggested that bells should be adopted, others advocated the blowing of pipes, and some said, that according to the old custom of the Arabs, flaming fire should be set each time. The Holy Prophet did not like any of the above, but in the absence of any better suggestion, agreed to the blowing of the pipe. In the night, a companion of the Prophet had a dream, in which he saw a man selling pipes, he called him and wished to purchase one, the man asked him the motive for buying it, and when he was told, said, he would tell the Companion a better method of calling the faithful to prayers, and he told to him what is today the Muslim call for prayers. The companion then went to the Prophet and told him of his dream, upon which the Prophet consented to establish that call for prayers, and asked the companion to teach to Bilal, a negro slave, the phrases he was told in the dream. When Omer heard this he went to the Prophet and told him that he also had a similar dream, Islam thus has a method which is superior to all others, as all things Islamic are.

The Muslim call for prayers, is not only just a method of calling the faithful together, but is also a gist

of the Muslim teachings, and as such it is a missionary institution, for, by its means, five times a day it proclaims the principles of Islam for all those who wish to come and embrace Islam.

The call for prayers consists of a few sentences, the first "Allaho Akbar" means "God is the Greatest."

The call for Prayers. This is the first principle that Islam presents to the world about the greatness of God. To establish the greatness and omnipotence of God in the hearts of men is the chief claim and purpose of Islam.

It is evident that one does not try to procure a thing unless one knows it, so for those who want to seek God, Islam on the first instance proclaims the greatness of God. This first sentence shows that God is the greatest in all things, and is called out four times; the caller facing the Kaba, the centre of the Muslim world. The second sentence is "Ash-haduan-la-illaha-illa-Allah," which means "I bear witness that there is no God but (one) God", this teaches the cardinal theory of Unity of God on which Islam is based. It at once teaches people to love Allah, and go to Him for help; this sentence is called out twice. The third sentence "Ash-hadu-anna Muhammadur-rasool-Allah" means "I bear witness that Muhammad is the Apostle of Allah" and is called out twice. After having explained

briefly in the above sentences, the principle of Muslim Faith, the crier then calls out the remaining which teach the practical methods of becoming perfect. The fourth sentence is "Hayya-alas-salah" "come to prayers", this is called out twice, and shows that to find God, and the only way to purify one's heart is in prayer. The fifth sentence is "Hayya alal-falah" which means, "come to success", and is also called out twice; this clearly shows that to attain success one must come to prayers, and that all the teachings of religion are for the good of the people, and that God does not benefit by them. The sixth sentence is the repetition of 'Allaho Akbar' twice again. This is to say that after following the teachings of the religion a man will himself see that God is the greatest. It is in other words the assertion that by following Islam a person can reach the purpose of creation. The last sentence is 'La ilaha illa-Allah' that is, there is no god but (one) God. This shows that the only conclusion a man reaches is that God is the creator of all, and that there is only one God. A man following Islam will spiritually be able to see the truth that there is no god but (one) God, Who is all, and when a person reaches this stage he has attained that height of spirituality where his relations with God become that of the Benefactor and the benefitted.

“Surely Allah’s is the Kingdom of the heavens and the earth; He brings to life and causes to die; and there is not for you besides Allah any Guardian or Help.”

Al-Quran IX : 116.

CHAPTER VIII

THE PHILOSOPHY OF ISLAMIC PRINCIPLES.

RELIGION is a code of morals for the conduct of human beings, brought by a perfect man called Prophet, from God. There are therefore, in religion truisms or dogmas, which when made to be accepted are called Beliefs, and when accepted are called Faith; and Commandments which either allow or forbid a thing. Of the Commandments some are like pillars, without which religion could not be complete. In short, religion is a combination of two things, beliefs and observances, of which beliefs remain fixed, but observances do at times, under special conditions, change. This religion is Islam as given to the human society when it has reached an altitude of calling for finality. Thus all the codes that were necessary for the harmonious working of the society, were revealed to the Holy Prophet Muhammad in a complete enactment, who gave to the world in the form of Quran, which at the outset proclaimed, "This book

there is no doubt in it, is a guide to those who guard (against evil)." Holy Quran II : 2.

The things that a person is made to believe, although unseen and unfelt, yet are not without sense, and faith in them could not be said to be futile. On the other hand, because they are in agreement with instinct and intelligence they enact on the human mind as an incentive to lead a natural and proper life, that is of righteousness. Belief is faith that is in the human heart, and is the strength of religion. Just to accept a belief, without working in harmony with it, cannot be a solution to the well-being of the person or persons.

Therefore if faith fails to give that amount of energy which is necessary for the uplift, then it is the fault of the human intelligence, because the beliefs infused by Allah, make one energetic.

At this stage it will not be useless to mention what is the purpose of creation, for unless it is well understood there might not be agreement on the concepts of religion. A look all round will show that all the things in the world are created for the use and benefit of human beings. Hence there will naturally be the question, if it is so, that all the things in the world are made for man, then what is the purpose of the creation of man. From the observance of the activities of the world we could see

that man is engaged in the struggle for existence, but this is not the true purpose of creation. Allah has enjoined prayers and worship not for self-worship, but for the only purpose that they could keep the human beings on the right path, the path that gives them plenty both in this and the other world. Therefore the purpose of creation is the good of the worshipper himself.

It will not be out of place here to mention what is worship, or prayers. In man who is the image of God, and who is also the representative of God on earth, there are certain qualities of God, which only appear or manifest themselves when the man follows the codes that God has sent for his guidance, and benefit. As the fruit is hidden in the seed and appear only when a certain method is adopted, so are potentialities hidden in the man, and appear only when the proper method is adopted. Therefore to follow this method which helps to bring out the qualities of man, is prayer, and worship, and the result that comes of it is the good and benefit of humanity. This according to the above mentioned verse of Quran human beings are created to attain benefits from God.

God himself explains this in Quran, "O men ! serve your Lord Who created you, and those before you, so that you may guard (against evil), and benefit," (Quran,

part, i. sec: 3, ver: 21). This verse clearly shows that the purpose of worship is the good of worshippers themselves. Thus all this prove that prayer which benefits humanity, is the purpose of creation. In this connection it must be remembered that one who does not know self could not attain the nearness of God, for as the Holy Prophet said, "One who found self found God".

Quran which is the final and complete code of Cannonian Laws, and guides humanity to its goal, lays down the following principle in its opening chapter, "I am Allah, the best Knower. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen, and keep up prayer, and spread out of what We have given them, and who believe in that which is revealed you, and that which was revealed before you, and they are sure of the hereafter. These are on the right course, from their Lord, and these it is that shall be successful." Quran, part 1, Sec : 1, ver : 1-5). The benefit and reward mentioned in the above verses are made dependent on five conditions, three of which are Beliefs, and two Observances, The Beliefs are i. Belief in Allah, ii. Belief in the day of judgment, and iii. Belief in the Prophetship, which resolves itself into three things, a. the Prophet who receives revelations, called the Receiver, b. the Prophet who imparts the revelations, to humanity, called the Prophet, and c. the

revealed, called the Book. It is said above that truisms are made to be believed, to act on human beings as incentive to observances that lead to the goal of creation. A little deliberation will convince all that the above named beliefs and principles of Islam lead one on to the true path. God the Lord of the worlds, the merciful, the kind, and the master of the day of Judgment, is such a Being that if a person believes in these principles He would not let him go astray. This shows how true and pure is the religion which has such simple and sensible principles.

The other two, the Observances that from the part of religion are 1. Prayers, and 2. duty to fellow human beings. Prayer or the discharge of the duty to God should not be regarded as something that God wants for Himself, for it is, as said above, for the purpose of perfection and benefit of human beings themselves. It is a blessing of God that man attains that perfection for which he was created, and it is this which is called the duty to God.

Prayers are a form of worship that gives birth to love and kindness in the heart of man. In Islam this prayer takes three forms, 1. 'Namaz, the daily prayers, 2. fasting, and 3. pilgrimage ; and Quran and Hadith are full of the explanations of these. By the duty to fellow beings is

meant that man should benefit others from the blessings he receives. It does not only mean giving of money to the needy, but also giving of education if one is educated, giving of justice if one is a judge, giving of medicine if one is a doctor, and also giving of love, sympathy, kindness, courage, and mercy. But first and the necessary is the perfection of self, by means of prayers, which means the receiving of blessings from God, for unless one has to give, one cannot give.

The gist of the above is that there are following beliefs, 1. belief in Allah, 2. belief in the day of judgment, 3. belief in angels, 4. belief in all the prophets of Allah, and 5, belief in all the books revealed by Allah, and following observances, 1. verbal acknowledgment of the beliefs 2. 'Namaz', prayers, 3. fasting, 4. 'Zakat', charity, 5. pilgrimage. The denial of any one of the beliefs expels one from Islam, but the failure to observe the observances does not expel one, but is a sin. The differences in the conceptions of the above do not also expel one, because they are the outward things, and to give an order of expulsion for such things is not correct. It was because of the differences of concepts that Islam was later divided into many schools of thought, each differing with the other only in the observances of certain things, but all agreeing in beliefs. Islam is not a rigid or formidable religion, but even asks

to include all those, who may be believing in one God, in human co-operation, as the Quran says, "O followers of the Book: Come to an equitable proposition between us, and you, that we shall not serve any but Allah, and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords beside Allah," (Quran, part in, sec. 7, ver: 63). Not only this but also for those others who believe in the last day and do good deeds Allah promises the same reward as that for Muslims, "Surely those who believe, and those who are Jews and Christians, and the Sabians, who-ever believes in Allah, and the last day, and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve," (Quran, part 1, sec: 8, ver: 63).

Islam desires all humanity to say one article of faith, and to have one religion, but the available literature on Islam today cannot do this. If at all anything like that could happen, it would only be that other nations of the world would adopt the most apparent principles of Islam. If this prophecy could come true it will only be that the fundamental principles would become universal. Otherwise anything better than this looks impossible for the present state of Muslims is such that they themselves are not united.

Allah has removed all questions of East and West, and has proclaimed one rule for all that, "It is not righteousness that you turn your faces towards the East or the West, but righteousness is that one should believe in Allah, and the last day, and the angles, and the book, and the prophets and give away wealth out of love for Him to the near of kin and orphans, and the needy, and the wayfarer, and the beggars, and for (the emancipation of) the captives and keep up prayer and pay the poor rate, and the performance of the promise when they make a promise, and the patient in distress and affliction, and in time of conflict,—these are they who are true and these are they who guard (against evil), "(Quarn part ii, sec: 22, ver: 177). But unfortunately the general condition of Islam at present is none too praiseworthy. The self made clergy, for Islam does not recognise any, has made Islam a plaything of theirs, by issuing orders of excommunication on those who are * Muslims, but do not agree with them, and are a danger to their exposition of falsehoods. They ought to know if at all they are anything they are only theologians and nothing else, and that their duty is, to help the masses in the right conduct of matters. As to issuing orders, 'Futwas' of excommunication they ought to know that

* Some orthodox Sunnies regard Shias as 'Kafir' so is the case with Qadianies and Wahabies

Quran does not approve of it unless the person against whom such an order is necessary has denied the belief. Quran says, "Then when their apostles came to them with clear arguments, they exulted in what they had of knowledge with them, and there beset them that which they used to mock," (Quran part xxiv, sec: 9, ver: 83) It is a pity therefore that the very theologians who should have been the guide to others in matters pertaining to religion, have played with Islam for self aggrandisement, and benefit. In the masses they have instilled ideas of faith that are repugnant to Islam, but they have done it because it enhances their recourses. If anybody raises a word against this murder of Islamic principles he gets the order of excommunication, with the result that then existence become intolerable for him.

Let these theologians take care for themselves, and let us again take over them up. About the Islamic observances, the first, that is the profession of faith, is made so because it helps one to distinguish the other Muslims. Of the remaining four, prayer is the only one which is obligatory under all conditions and none is ever exempted from it under any pretext or excuse, while for the other three there are exemptions granted under certain conditions, for instance charity or poor-rate is payable only when a person has got cash above a certain figure, and that once in a year, and fasting that

is obligatory on all for a month in the year, is exempted if the person is sick or travelling, or is pregnant or nursing the child, and pilgrimage is only obligatory once in the life time on condition that the person has got enough means to defer the cost of journey etc., and to pay the cost of living of those left behind. So the only form of worship that is essential, and for which there is no dispensation under any conditions is the daily prayer, which is said five times a day, at dawn, at noon, at afternoon, at twilight, and at night. About the benefits of this form of prayer Quran says, "Recite that which has been revealed to you of the Book and keep up prayer ; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest and Allah knows what you do." Quran xxix · 45. About-poor rate Quran says, " Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debt and in the way of Allah and the wayfarer " Holy Quran IX 60. "Take it from their wealth because it helps them and the receiver both." This shows that spending of wealth after due provision for self and family, and other dependents is good for the human being, because it kills stinginess, selfishness, greed, and lust gives love of fellow beings. About fasting Quran says, "O you who believe ! fasting is

prescribed for you as it was prescribed for those before you, so that you may guard (against evil)" Holy Quran 2: 183. "It is made obligatory on you as it was made on those before you, so that you may benefit." It shows that because of its manifold spiritual and physical benefits fasting was made obligatory. About pilgrimage the Holy Quran says, "The pilgrimage is (performed in) the well known months; so who ever determines the performance of pilgrimage therein, there shall be then no foul speech, abusing nor disputing in the pilgrimage, and what ever good you do Allah knows it . . . There is no blame on you in seeking bounty from your Lord," (Quran part ii, sec: 25, ver: 197—198) In this Allah explains the philosophy of pilgrimage. This is an example of the brotherhood of Islam, for on this occasion Muslims of all nations and from all parts of the world come there, and benefit by mutual intercourse and exchange of news and opinions. During its course that covers some days, bloodshed of all kind is prohibited. No life however insignificant it may be can be taken. Prayers are all the time said, and the anniversary of the sacrifice of Abraham is celebrated, at the house he built for the worship of Allah.

With this wish, "Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come

down of truth; and (that) they should not be like those who were given the Book before, but the time become prolonged to them, so their hearts hardened, and most of them are transgressors;" (Quran, part xxvii, Sec. 2, verse 16), this is concluded.

INTERCESSION IN ISLAM.

Intercession played a great part in the history of religions. I shall briefly sketch here the meaning it has in Islam and will try to show the difference between the Islamic conception, and those of other religions. The oldest civilization in the world, in which the conception of fact was in the pagan form, had a sort of intercession. The sacrifices they used to offer were to intercede for them with God. It found favour from the very beginning, and people at all times had a belief in intercession. The Jews believed that they being the descendents of, or the children of God need no intercession except the same that they were such. The Islamic conception of intercession differs from all in essence. It does not give to the human beings either a free charter to indulge in all kinds of sin, nor it closes all doors for mercy and redemption.

The meaning of the Arabic word 'Shafaat', which translated in English means intercession led to disputes and misunderstandings. The Arabic dictionary 'Almunjid'

gives three meanings to it, (i) to ask help, (ii) to strive for success, and (iii) to make a thing to be one in pair. I am inclined to think that the meaning the word in Quran refers to is, to ask help, and forgiveness of God for some one, that is to intercede with God to forgive. To intercede with God then is the meaning, but as every body cannot intercede, though every body can pray for the forgiveness of his own, and others sins, God in Quran tells the same, that, "Who is he that he can intercede with Him but by His permission. He knows what is behind them, and what is before them, and they cannot comprehend anything out of His knowledge except what He pleases. His Knowledge extends over the earth and the heavens, and the preservation of both tires in Him not, and He is the most High, the Great," 11. 34: 255. The first sentence of the verse clearly tells that only those will be allowed by God to intercede whom He chooses to, as well as, that it establishes the fact that there might be intercession by Divine permission alone, and this is the Islamic belief. The other part of the verse refers to those who build false hopes of intercession. The words with His permission means that the one requesting it should be very high in the esteem of God, and also must be His best and nearest. Now in Islam the only person who has all these qualities is the Holy Prophet, and therefore the Muslims believe that he will

intercede for them, and God will grant him the permission to do the same on the day of judgement. This theory of intercession collides with the theories of other religions in so far as it leaves the sinner to suffer till the day of judgment. Not only that but He will allow the Prophet to intercede only in the case of those whom He approves, as the Quranic verse says, "And they do not intercede except for him whom He approves, and for fear of Him they tremble." **xxi. 2: 28** Quran makes out certain cases in which the people will not have the opportunity of intercession, for instance "The unjust will not have any compassionate friend, nor any intercessor who should be obeyed." **xi, 2: 18** There is yet another door open for forgiveness of sins under Islam as the Quran says, "And others who have confessed their faults, (that) they have mingled a good deed and an evil one, may be Allah will turn to them (mercifully) surely Allah is Forgiving, Merciful." **ix, 13: 102.**

This is then intercession and forgiveness of sin in Islam, while the unbelievers think their false gods to be their redeemers and as such worship them, and about them Quran says, "They say these are our intercessors with Allah, Say: Do you (presume to) inform Allah of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He about what they set up (with Him)," **xxx. 2: 13.** It again says,

“We do not see with you intercessors about whom you asserted that they were Allah’s associates in respect to you, certainly the ties between you are now cut off, and what you asserted is gone from you.” vi. 11: 95. This shows very clearly what intercession is in Islam. God makes the human beings responsible for their actions, and only promises to intercede, and forgive under certain conditions.

The Christian belief is entirely different from any other such belief Islamic or otherwise. They believe in atonement. They have made Christ divinity, God in second person, that is God born as His son to sacrifice his life for the atonement of mankind. In other words, it is that God, Who is certainly merciful, having found His inability to forgive otherwise, had Himself born to lay down His life on the peace of wood to win absolute forgiveness for mankind. On the face of it this can be rejected because the very acceptance of it proves that God is not All-Powerful, and then even if He desired that, He could have just wished it to happen instead of subjecting Himself to the throws of entombment in the womb, the maladies of childhood, and sins and errors of youth and manhood. They say that instead of the human beings He took all the suffering on Him, and suffered till He was dead, if this could be so then we should not see any suffering about us. If human beings are as liable to err as they were before, then what was

the need of God to have had Himself born man; He could have waited or hastened the day of Judgement, and forgiven all. Bible says, "Who his ownself bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness by whose stripes ye were healed." I Peter 2: 4. It also says, Christ has redeemed us from the curse of law, being made a curse for us: for it is written that cursed is every one that hangeth on a tree." Galatians 3: 13. Fine legic, and fine God, that He should be cursed, to remove others from the curse; the remedy is worse than the evil. If it was such a fine remedy then to cure a thief is to become a thief; Governments have only to employ such people and criminal offences would be gone. but a wonder that even the Christian Governments do not prescribe this remedy. Christ is respectful in Islam as a true Prophet of God; he was not God, and can never be God being born of woman, and as such no man takes the burden of others on his shoulders, as the Quran says, 'A burdened soul can not bear the burden of others, and if one weighed down by burden should cry for (another to carry) its burden, not aught of it shall be carried, even though he be near of kind xxxv. 3: 18. Every man that is born is called the bearer of burden not because he is a sinner, but because he starts life with certain responsibilities of his own and he can not bear those of

others. It is groundless to assert that Christ entered life without responsibilities of his own. The study of his life shows him as feeling his own responsibilities, and as caring for them.

The Jews as said above regard themselves redeemed being the Israelites, while about them Quran says, "Say: Why does He then chastise you for your faults. Nay, you are mortals from among those whom He has created." v. 3: 18. It also says, "Have you received a promise from Allah, then Allah will not fail to perform His promise." ii. 9: 80. This is an answer to the Jewish assertion that fire would not touch them.

It will be seen from the above that Islam has repudiated all the false theories about intercession. It proclaims the correct one, "Allah is the intercession altogether; He is the kingdom of the heavens and the earth, then to Him you shall be brought back." xxxix. 5: 44. This is all that is in intercession; God is the Creator, and All-Powerful, and to Him we will return, when He will judge or forgive us as He wishes.

“Do not laugh at the hidden fault of another Muslim, if known to you, lest Allah may chastise you and help him.”

Muhammad.

CHAPTER IX.

THE GENIUS OF ISLAM.

THE Islamic faith and Culture is not in the least appreciated by Europe, and most of the non-Muslims in India do so neither. If we look forward to the Hindoo-Muslim question and the well proposed plan of the formation of a true Indian nation on the united bed of the Hindu and the Muslim communities, shall naturally feel sympathy with our Hindoo-Muslim brethren and their culture alike. Our Hindu friends have never cared to study the Islamic culture and look through its beauties without self prejudice; and the Muslims vice versa. Here in these pages we want to show to the world what genius lies in the Islamic culture, and what important part it has played in the world's history.

The notion that Islam is intolerant has partially grown out of interested motives, and partially out of ignorance. The very word Islam means peace. The Holy Quran is replete with the passages which breath

out a spirit of peace, good will, and love. Every 'surah' of the Quran begins with the significant words 'In the name of Allah The Compassionate and the Merciful'. In a passage in the Muslim Scriptures we read the following:—"The people of the Books such as the Jews, the Christians, the Muslims, and those who believe in the singleness of God and the immortality of the soul, and practise charity and are benevolent and kind to the poor and take care of the orphans, are the people of Salvation". In another passage we have the following remarkable injunction "Let there be no compulsion in religion" ii: 256. The Prophet had a Catholic vision. Abraham he said, was a Muslim, and one of the sayings attributed to him indicates his view of a true believer in Islam. "A perfect Muslim is he," he said, "from whose tongue and hands mankind is safe". The rule of life for a true Muslim the Prophet expressed in the following words which are reminiscent of the teaching of Jesus 'Do unto others what you would have them do to yourself, and reject for others what you will reject for yourself'.

It is no surprise that the Jews have been better treated by the Muslims than by the Christians, and have preferred to stay in the Muslim rather than in the Christian lands. One day a bier passed by the Prophet. Being told that it was the bier of a Jew, the Prophet

said " Was it not the holder of a soul from which we should take example and fear?" Of course the Jew has a soul in as much as any 'other child of God has. And how often has the Christian Europe forgotten this.

Islam has been tolerant not simply to the Jews but also to the Christians. The Christian church in the Muslim Spain was given large lands and considerable revenues, and the Christian envoys were received with courtesy and allowed to carry away the relics of the Christian saints and martyrs from the Muslim territory. Gibbon says in his 'Decline and Fall' that Muslim rulers even transcribed 'an Arabic version of the canons of the Councils of Spain for the use of the Bishops and Clergy in the Moorish Kingdom'.

Haroon-Al-Rashid, the hero of the famous **Abbaside Dynasty**, planted in his kingdom a large number of schools, the Head of these schools, the Director of Education, was a Christian named John. Islam has been tolerant to the Christian and the Jews; and the much maligned Turk has not been a stranger to the tolerant spirit of Islam. During the War the Bulgarians attacked Turkey. They reached Chatalja, and it was feared they might take the city at any moment. Just then died a prelate of the Greek Church in Constanti-

nople, and the Turks even in those anxious days made ready to give the prelate an imposing public funeral. Yet Europe accuses the Muslim of intolerance.

It was a Muslim who said "there was no quarrel between the Muslims and the Christians, for "We are God's and to Him we shall return" Quran, II 156. This same Muslim added 'Anyone who loves Muslims and respects their faith must be counted as a Muslim by all the true Believers everywhere. He is on the way with us bound on the same journey. To hold aloof from him or flout him will be a sin'. Could toleration go further? Europe is indebted more to Muslims than she cares, to remember today. In the middle ages when Europe was in darkness, it was the scholars, the thinkers, and scientists of Islam who held high the torch of culture. They translated Greek and Roman classics, and so became pioneers of the renaissance movement in Europe. They taught sciences, medicine, history, art, poetry, philosophy, and religion. Jabir was a great chemist. He discovered sulphuric acid, nitric acid, and aqua regia. Ibne Mosa wrote on spherical trigonometry. Alberuni was a botanist, who undoubtedly stayed in India for forty years in order to collect materials for his studies in science. The words Alembic Alkali etc., derived as they are from Arabic; indicate how much the Muslims had made chemistry as their

favourite study. Some Muslim scientists established observatories. A French writer points out that Kepler owed not only a little to Nooruddin who was the author of a book on the 'Sphere'. Muslim Kings established free libraries, schools and colleges of learning. Haroon-Al-Rashid attached a school to every mosque he built. Cairo had a school of science and a free library on a grand scale. Cordova, Seville and Granada had famous Universities. In architecture as in science the Muslims made themselves famous.

There are several theories of the origin of the Muslim architecture. There is the Egyptian theory which emphasises the influence of Indian craftsmen on the mosque. There is the Roman theory developed by Rivoria in a recent book which looks to the Imperial city as the centre of those influences which shaped the Muslim style. One thing is clear; Muslim architecture has enriched Europe, Egypt and India with some of noblest buildings, and that Muslim architecture has made a positive contribution to the spiritual and æsthetic stock of the human race.

The Islamic civilisation has subordinated money also to the immaterial values of life. It has not like Europe worshipped mammon as its God. It has not shared Europe's commercial faith. It has not like the Christian

nations clamoured for coal and oil and the economic exploitation of the Eastern countries. "The love of the world" said the Prophet, "is the root of all the evil." What a sad commentary these words are on the civilisation of modern Europe; Capitalism, imperialism, Commercialism, land-grabbing..... the root of all this is 'love of the world'. Europe is yet to learn that the 'love of mankind' is grander than the 'love of the world.' Democracy is the very essence of Islam; and there can be no democracy without man's love for man. ALLAH-O-AKBAR : God alone great : What a faith : What an inspiration this ringing cry brings: How often did Muhammad declare that he too was a man, a man like others, a mortal, a servant of Allah the merciful. All are equal in the sight of Allah; all need His mercy.....such is the Muslims' conviction, and Islamic architecture, poetry, philosophy, and civilisation confirm this truth in a variety of ways. 'This faith makes Islam a brotherhood, an International Brotherhood, a Fellowship of many races and tribes.

The true Islamic faith of which we have just made a mention is not dead even in these days of the Muslim decline and decadence. This faith is still cherished by the Muslims in their hearts at this dark hour in their history. This faith in democracy under God is yet the inspiration of the ancient Muslim University at Cairo.

This faith breaks out in a recent Egyptian novel which gives a beautiful picture of Islam. This faith is at the heart of the writings of Hanoum and Izat Halide Melyh Bey, the new novelist of Turkey, the author of 'Conflict,' 'Leila,' and 'Sermad.' The last book especially gives one an idea of the spirit of freedom among the Turkish women and is a powerful protest against the prejudice that the Turk treats his wife as a submissive slave. This novel is also an eloquent interpretation of the ideal of monogamy, and shows how a Muslim, if only being loyal to the spirit of Islam, can move in a beautiful ethical atmosphere even when his environment is embarrassing.

A story is related about certain men who undertook long and distant journeys in order to listen to the voice of God. They reached a sanctuary, on whose steps they sat down holding their breath in order to hear the Divine Voice. Some one passing by asked why they were there. They replied "We have been waiting here in order to hear the Voice of God; but it has not yet spoken". Alas: they were sitting on the steps outside; they had no fellowship with other people; they did not know that the gates of the sanctuary would be flung open only when they would enter together the shrine within, where the Voice was speaking. Friends: We too have travelled long distances, and we are sitting on

the outer steps. The great God of the nations summons us to have fellowship amongst ourselves. There is so much in the faiths and cultures of the Hindu and the Muslims which both can appreciate and be proud of. Did not the Holy Quran say "We make no differences among Prophets"? How justified is the great Prophet in saying so. And how nicely are corroborated his words by the Holy Quran, wherein is expressed in clear terms that Prophets have come to every country, "And there is not a nation but warner hath passed among them." Quran XXXV : 24. to every nation in every age. Nothing more adds to the greatness of the great Prophet of Arabia than his sense of justice and truthfulness does. He never stood undaunted in speaking the truth and dispensing justice to others. He would rather die than give way to the weaker sense of his human desires. Today his flawless character makes him conspicuous above all the human beings belonging to the past and the present of this world. Above all his matchless sympathy, singular compassion, and his peerless nature has won the hearts of the people not only of his age but of the present age as well. It is this sense of justice depicted many a time by himself that today we are enabled to declare without hesitation to the Hindoo-Muslim world that there is but very little difference in the fundamental principles of the two religions, and that

both of them teach the love of humanity at large. One thing is absolutely convincing that in the Hindu-Muslim fellowship is a mighty hope of our future. Therefore we shall like to ask our brethren to get together in knowledge, in sympathy, in friendship, and prepare to enter together the new shrine of the Nation. God in His Divine tone is speaking there awaiting to deliver a message to a united people.

THE TEACHINGS OF ISLAM ABOUT CHARITY AND ALMS.

Every teaching of Islam is perfect, and adaptable to all conditions and human nature. This will be apparent to any one by the mere study of any one or all of its teachings and principles. Every one will have to admit that the Words of God about Islam are perfectly true:—"This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion." Quran 5: 3.

The question of charity and alms should have been perfect as all religions taught it. It was not made perfect by any religion, till Islam came and removed all the flaws that were left.

“If ye desire to be a perfect being, give all that is yours to the poor, and God your Father will give you the richest treasures in Heaven.”

Christian Teachings
about alms etc.

(Mathew 19-20.) “When ye giveth charity, let it be in the way that your right hand does not know, what your left giveth. Thy Father Who seeth silently will give you the reward.” (Mathew 6. 4-3). The above quotations from the Bible show that the Christian teachings about alms and charity are, (1) that one should give away all that one possesses to the poor, and (2) that in a way that neither relations nor any else know about it.

Both these teachings do look good and pleasant, and may be very good in themselves, but they are not practicable. If every one has to give away all that he possesses, then who will be the recipient of it. Certainly it does not mean that all should be given away to non-Christians for then nothing will be left with the Christian, without which any kind of civilization, or advancement is impossible. Similarly the instructions about giving alms secretly fail in practice. Giving it that way under certain conditions is good, but to do it always is not so, for it may make a person vain. Also if it is done secretly the children in the house will never know what charity is, and as such it will be difficult to bring them up as

charitable beings. Then again there are human natures who only do a thing when they see others doing it. It is therefore clear from this that though good the Christian teachings are not perfect.

Charity in Hinduism is very restricted. Hindus according to the Vaids can only give charity and alms to the Brahmins, and to none else. It is also enjoined on them that they dare not refuse a Brahmin when he asks for alms. From this none can say that the Hindu teachings are worth any thing, but on the other hand they are full of abuses. It is perfectly inhuman to make other poor persons of the religion, remain poor disabled and crippled by depriving them the right to beg, and others to give them. The very bad effect it could have is that it makes one caste idle, lazy, and it would not be wrong to say, economic and social lepers. They need not do any work to fill their stomachs, and clothe their bodies, for any thing they want they can get by mere asking from any Hindu, who dare not refuse.

The teachings of Islam are perfect, with no flaw in its working or effects. About the amount that should be given in charity the Quran says: "And do not make your hand to be shackled to your neck nor stretch it forth to the utmost (limit) of its stretching forth." Holy Quran

Hindu teachings
about alms etc.

Islamic teachings
about alms etc.

XVII: 29. "The explanation is clear that in teaching charity Islam asks its followers to be moderate. The necessity for charity besides being a help to the poor, is that it keeps a person from becoming hard heartened. If a person is not charitable, his friends and relations say that he is not good because he has failed to feed the hungry, clothe the naked, and shelter the homeless. Similarly like Christianity it does not say to give once all, for it knows that for people living in the world, under the world conditions, and worldly obligations, it is impossible to do so.

Islam also tells of the methods in which charity can be given. Like Bible, it asks that charity should be given secretly, but hastens to add, unlike Bible, that only when a person wishes the improvement of Self. Again unlike Bible it asks that it should be given openly, so that others may get inclined to follow the example and that children may learn about it. About giving alms openly the Quran says, "(As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve". Holy Quran 11: 274; and the reason for it, it gives in the words. "If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you, and this

will do away with some of your evil deeds and Allah is aware of what you do." Quran 11: 271.

In short it can be safely said that all the flaws of other religions in the case of charity and alms were made perfect and complete by Islam.

ISLAMIC PREACHINGS ABOUT HELL AND HEAVEN.

The one of the many proofs that Islam is the True and Everlasting religion is that it has explained with clearness of thought the many and complicated subjects that are only lightly dealt with by other religions.

Every religion in the world believes of a Life After Death, but none ever took the trouble to explain this away as Islam did. Islam explaining this says that those who lead a holy and Godly life will have a peaceful life, and those who lead an unholy and loose life will have a tortured life after death.

Islam has given the name of Heaven to a successful and happy life after death, and Hell to an unsuccessful one. Explaining this the Quran says, "One who is blind in this world will be blind in the other". It is to be borne in mind that by blindness it does not mean physical blindness but spiritual one, that is one who is blind

Life after
Death.

The description of
Heaven and Hell

to see God. The meaning now becomes clear, that those who are blind to God and His mercies, will remain so after death. This clearness of Islam helps one to try to attain the spiritual eyes to see the Beauty of God, and to go to Heaven. Similarly mentioning Hell the Quran says "The wrath and anger of God is a fire, which is kept on burning, and is felt in the heart of a person."

By this it is meant that the heart of the man is the root cause of the anger of God, and descend into Hell. The unhealthy and unreligious thoughts of the heart are the fuel that feeds the fire. Then a person leaves the path of God and virtue and falls into sin, his heart starts feeling a fire gnawing at his side. Every day that passes worsens his condition, and he literally begins to feel the taste of Hell on earth.

Hell on
Earth

Similarly when a person subjugates his will to that of God, and controls his passions so as not to overpower him, he will not only go to Heaven after death but will also taste it on this earth. One who follows the dictates of religion feels exhilarated, and others see in him vision of godliness. His heart finds such peace and content and he feels so happy that the greatest of mis-

Heaven on
Earth.

fortune does not effect his joy and peace, and he literally enjoys Heaven on earth.

These two conditions of life are the proofs that a person who lives according to the will of God and dictates of religion, will have a peaceful and happy life after death, and one who lives in a state of sin and feels the fire of passions gnawing at his heart, will find his way to the fiery regions after death.

Quran is the only religious book that deals at length with this subject. It has clearly shown that real Heaven and Hell start from the moment of birth. Further explaining this it says.

Superiority
of Quran

“A person who fears God will have two Heavens, one on this earth and second in other world.” This is because, that such a person is kept away from sin by the fear of God and of punishment for sin keeps person pure and godly, in the course of time leads him to a calm, and peaceful life, with his thoughts dwelling only on things that are good, and he starts to enjoy life. This is the best example of Heaven on earth. This proves that Islam is the only religion that allows to its followers a taste of Heaven and Hell on this earth

This is a great obligation of Islam for it has explained in detail these things in Quran, while such things in

other religions are related only as if they are tales. It should be the duty of those who wish to enjoy the pleasures of Heaven both in this and the other world to follow Islam. Unless one feels in this world the joy and peace of Heaven it is impossible for him to know whether the path he is following is to God. The followers of other religions should pause to think and consider, and decide to follow the only religion that is True.

CHAPTER X

QURAN AND BIBLE.

MANY books in the world have claimed the title to be revelations. A discourse on this subject would be a lengthy process. But it can be easily said that there are few books such as, Torah, Bible, and Vaid as can be called revelations because of their teachings, which are to them like the Quran to a Muslim. But it can be talked whether these books, like Quran, are, what they were originally or not.

Bible, being the book that belongs to another great religion, will be dealt with here to show that it is not in its original form, but has been deprecated so much that it could be said that it is not the Bible at all that was revealed to Jesus Christ.

Bible is divided into two parts, the Old Testament, and the New Testament. The word Bible itself is a Greek word, which means books. The word Bible was given

to these two collections in the 13th century A. D. Till 400 years after Christ this word was unknown to the Christians. The compilers of the New Testament called the old one, as the Greek Christians, by name of 'Old Covenant', which was later on changed to 'Old Testament' by the Latin speaking Christians, while others gave the name of 'Scriptures' to both the collections.

The Old Testament which the Quran calls 'Torah' was, in the time of Christ, in two forms and two languages. One was the work of the people of Palestine, and was in Hebrew, the other was that of the people of Alexandria, and was in Greek. Later on it was translated into 'Irami', which was the then language of the Greeks of Palestine. In the Middle ages it was translated into Latin, and then into English in 1382 A. D.

Hebrew was a dead language in the time of Christ, and there were very few who knew it. The language of Christ was Irmani, which was related to the Hebrew, as the English is to German, or the Italian to the classical Latin. Therefore the questions that arise are, (1) How Torah came ? (2) Who wrote it ? and (3) In which time was it written ? There are no answers to these questions. In spite of the scientific advancement of Europe, and also that of the branch of researches, the answer to these

questions is still in the dark. But the Archological discoveries of the day show that Torah or the Old Testament of today had nothing to do with Moses, and that before their imprisonment in Babel the Israelites had no revealed word or book.

When Sagoan captured and subjugated the Israelites in 722 B. C, and placed Mustamor on the throne of Assyria, then the Jews got the opportunity of hearing the stories of Kaldia, Babylonia, Persia, Media, Syria and Egypt, which they later compiled and called Torah. Therefore one sees that Torah or the Old Testament is a composition of different subjects and various matters. It contains folklore, stories, advices, poems of love etc. etc. and very little history, and most of which is not the correct one.

Bible can be divided into four parts according to its meanings, viz first about God, second about social advices, third about historical events, and fourth about the principles and beliefs of the religion. But the study of it above that there are many discrepancies in it, and that, there are in it, at the same time, contradictory opinions, and matters, for instance :

“I love them that love me, and those that seek me shall find.” Prov: viii, 17.

“And when you spread forth your hands I will hide mine eyes from you : Ye when **ye make many prayers I will not hear.**” Is. I. 15.

“ . . . Know that an idol is nothing in the world, and that there is none **other God but one.**” I. Cor. viii. 4.

“For there are **three** that bear record in heaven, the Father the Word, and the Holy Ghost.” I John. v 7.

“Thou shalt not steal ” Ex. xx. 15.

“Let no man seek his own, but, every man anothers wealth.” I. Cor. x. 24.

“Lying lips are abomination to the Lord, but they that deal truly are His delight.” Prov: xii. 22.

“And Samuel said How can I go ? If Saul hears it he will kill me. And the Lord saith, Go, and say I am come to sacrifice to the Lord.” I. Sam. xvi. 2.

“Thou shalt not kill ” Ex. xx. 13,

“And he said unto them, Thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.” Ex xxxii. 27.

“Thou shalt not commit adultery.” Ex. xx. 14.

“Come let us make our father drink wine, and we will then lie with him that we percieve seed of our father.” Gen : xix, 32,33,34,35,36.

“And **Jacob begot Joseph** the husband of Mary.
. . . Math, I. 16.

“And Jesus himself began to be about thirty years of age, being the son of **Joseph, which was the son of Heli.**” Luke. III. 23.

“When he arose he took the young child (Jesus), and his mother by night and **departed into Egypt.**” Math. II. 14.

“And when the days of her purification..... accomplished, they brought him (Jesus) to Jerusalem, to present him to the Lord.” Luke. II. 22.

“And it was in the **third hour**, and they crucified him.” Mark. xv. 25.

“And it was the preparation of passover, and **about the sixth hour** and he saith unto Jews Behold your King (Jesus).” John. xix. 14.

“And Abraham took Sarai his wife and..... and they went forth to go into the land of Canon, and **into the land of Canon they came.**” Gen. xii. 5.

“By faith Abraham when he was called to go out into a place which he should, after receive as an inheritance, obeyed; and he **went out not knowing whither** he went.” Heb. xi. 8.

Abraham had **two sons**, one Ishmael who was born of Hager, his wife’s maid unto whom he went, and Isaac who was born of his wife Sarah or Sarai; read Gen. chapters xvi and xvii.

“By faith Abraham, when he was tried, offered up Isaac . . . his **only begotten son**.” Heb. II. 17.

“Therefore Michael the daughter of Saul **had no child** unto the day of her death.” II, Sam. vi. 23.

“But the king took the two sons of Rizpah . . . and the **five sons** of Michael the daughter of Saul . . .” II. Sam. xxi. 8.

“Thou shalt not bow down thyself to them nor serve them, for I the Lord thy God am a jealous God, **visiting the iniquity of the fathers upon the children** .” Ex. xx. 5.

“The fathers shall not be put to death for children, **neither shall the children be put to death for fathers, Every man shall be put to death for his own sin**.” Deut. xxiv. 16.

“In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and **the dead shall be raised** incorruptable.” 1. Cor. xv. 52.

“As the cloud is consumed and vanisheth away; so he that goeth down to the grave **shall come up no more.**” Job. vii. 9.

These are the short sets of examples from the Bible that prove its contrariness. Besides the verses quoted above the reader of Bible will find hundreds of such discrepancies.

Therefore in the present form of the Bible to compare it with the Quran would be useless, because there are no contradictory things in the Quran, nor there is any likelihood of its teachings being lost significance of. About that part of Quran which is historical it can be said that it is void of fiction, and that there is no borrowed matter in it from the folklore. Thus, about the matchlessness of the Quran, the Quran itself proclaimed thirteen hundred years before in the words “Say: If men and Jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others.” Holy Quran xvii: 88.

VEDAS AND QURAN.

The differences and discrepancies in the Bible were shown to prove that the Bible in the present form is not the revealed book. Now it shall be taken to show that the Vedas, in favour of which the claim has recently been put as being revelations, are not revelations. This does not mean that Islam denies that there are no revealed books except that of Islam, on the other hand it believes that there were revealed books before the advent of Islam, but that, in this, it claims that the revealed books as they are today can not be called revealed because human hands have too many times rendered changes in them. About the Vedas it was never supposed to be the revealed book, nor the Hindus themselves claimed it to be such before, now that a section of the Hindus have come to claim that the Vedas are revelations, it is natural to give them their lie, and prove that they are not such. Pandit Wachpasti M. A., has put forward some standards for a book to be entitled as revealed, and on their bases has tried to prove that the Vedas are not revelations.

In the Arya Gazette dated 8th August Panditjee writes that a book which contains and tells of the qualities of God can only be a revealed book. This means, in other words, that any book which speaks of God in terms degrading to God cannot be revealed book. The Vedas describes the person of God in the following terms,

“Day and night are Gods two arm pits, sun and moon are His eyes, sunshine and lightning are His lips, and the distance between earth and sky is His mouth,” (Rigveda Adi-Bhash Ed: 135) Any body can see that these are not the qualities of God but are words which be-little His position, and therefore according to the above standard, with this derogatory description, the Vedas cannot be the revealed book.

About the actions of God the Rigveda, Ashtak mandal 7, translation by Swami Diyanand says, “O Indr (God) fabulously rich God, do not desert us. Donot rob things of food we like, nor have them robbed.” (19 : 8) In commenting on this the translator on page 149 says, “that is, these are our utensils of food, sleeping, eating etc, do not take them away.” Can a book which speaks of God like this be called revealed? These and many other mantras (verses) of the Vedas donot shaw that their God was great or just, but only show instances where He abetts in all misdeeds, such as theft, abortion etc.

Against this Quran is full of the qualities of God, that show Him in all glory, greatness. He is called Allah which means the possessor of all the best qualities. The Muslim Allah has no faults, defects or drawbacks. He is called by all the attributes of God in Quran.

Another standard for judging a book to be revealed

or otherwise the Panditjee puts in these words, "Revealed books should not have in them matters that are against the Laws of Nature." No doubt this is a real standard but unfortunately the Vedas donot bear even this test for instance, "Family people should live in a way as to have peace, plenty and happiness in past, present, and future." (Commentary on Vejr-Veda vol : 1 p. 231). What a fine teaching according to the Laws of Nature. A man by doing good deeds can earn peace, and happiness in the present and future life, but how can he bring back past or how can he relieve in the past is a thing which is against the Laws of Nature. In Vejr-Veda volume one page 416 is also writen that there were herbs grown three years before the creation of earth, and the people are asked to study them for the excellent medicinal properties of them. This is also against nature, for three years before the creation of earth a herb can not have grown. All this show according to the standard set up by the Punditjee himself that the Vedas are not revelations.

Yet another standard set up by Punditjee is that, "A book which will not have stories, history, and folklore will alone be called a revealed one." Though this is not a real standard, for all the acknowledged revealed books have stories, still the Vedas cannot bear

this test as the author of the book 'Kasman Geli.' Vedas are human words, and like Mahabharata are human stories. Accordingly one comes across history in the Vedas. as Swami Diyananda in 'Sitar Parkhashi' on page 238 writes, "All those laws and histories written in the Vedas are to be accepted, and those who will do so will be good people." This shows that Hindus themselves acknowledge that Vedas have histories.

Having become tired of this attempt on the part of some Hindus to claim Vedas as revelations, the 'Amit Karachi' wrote in its issue of September 1930, "Time is coming when people will regard the clamourings that the Vedas are revelations as rubbish, and the hallucinations of the over zealous brain. That time has passed when people could have been made to believe the Vedas revealed books, and it would not come. All these show that the Vedas are not revelations, but that only a section of the Hindus have started the futile attempt to claim Vedas as such; perhaps they were ashamed of their religion, and thus tried, and do still try to pacify themselves by making it a revealed and hence a true religion.

“A man is hidden beneath his own tongue.”

Ali Ibn Abu Talib.

CHAPTER XI.

NO DIFFERENCE BETWEEN ISLAM AND SCIENCE.

ONE of the many conclusions and findings which prove that Islam is the true religion of God, is that science fail to contradict any one of its principles or theories. On the contrary every new invention and every new finding go only to prove the Truth of Islam. One is the Word of God and the other the Act of God. There could never be any difference between His Word and Act, but some people, either on account of ignorance or lack of proper education, try to find all sorts of differences between the two.

Quran insists on all Muslims to deliberate on all the scientific findings and encourage its study. It says, "And hath made of service unto you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him. Lo! herein verily are portents, for a people who reflect" Quran XLV. 13. If the study of

these and many more science had been against the teachings of Islam, the Quran, instead of encouraging their study would have put restrictions on it. This is encouraged because God knows that these would not hinder but only improve Islam, by thus furnishing proofs about its Truth. It is not only once mentioned, but repeatedly said in the Quran that the Muslims should study all these sciences, for example it says, "Lo! in the creation of the heavens and the earth and the alternation of night and day, and the ships which run in the sea with that which is of use to you and the water which Allah sendeth down from the sky, thereby reviving the earth after its death and dispersing all kinds of beasts: therein, and (in) the ordinance of the winds and the clouds obedient between heaven and earth: are signs (of Allah's sovereignty) for people who have sense." Holy Quran II. 164.

NOTHING IN THE WORLD IS WITHOUT PURPOSE.

Anybody wishing can find out how insistently it is asked by the Quran to study all the sciences, at another place it says". "Thou hast not created (it) in vain." Quran.

Ancient scientists consider several parts of the human body, as of no use. They believed that these had no

value, but are only the remnants of the evolution of man. In some cases they considered these as affecting the health of a person, and thought it proper to remove them. But today science had at last come to acknowledge that nothing is created without purpose, and prove the Truth of Islam that nothing is without purpose.

THE HUMAN ANATOMY.

There is in the abdomen of human beings a tube which is called Verine form Appendix. It was believed that this was a useless part of the human body, inclined to give pain, and cause ill health on account of the indigestible parts of the human food accumulating in it. Therefore the remedy of Appendicitis, the name by which the ailment is known, was an operation and removal of the Appendix. But today the experiments in surgery have proved the baselessness of this old notion that the appendix is purposeless. Lately experiments were carried out on monkeys, twelve of them were kept under same conditions, given same food, only six of them had their appendix removed. After careful study, stretching over a period, it was found that those without appendix lost their briskness and friskness. Similarly other experiments have now made the doctors, when attending on appendicitis cases, more particular and cautious and they now hesitate to remove this part of

the human body, this bears out the Islamic principle that nothing is made without a purpose.

The reason why we find collision in religion and science is to be found in the ignorance and incomplete knowledge of human beings. Most of the people owing to the lack of proper education do not know the real Islam, instead they fancy and shape out an Islam of their own based on their superstitions. This being the case they always find the science as against the precincts of Islam. As regard to some scientists who ignore religion, we can say they are too selfish and bigoted as to think their conclusions are the only exclusive truths.

As no scientific theory can be deemed true unless it has stood the test of experiments, similarly no religious belief of an individual can be regarded True religion unless it really tallies with the true Islamic teachings. Theories in the world of science follow each other, the latest, in many cases, disapproving of the former. This is not truth and true knowledge if it has to be thus disapproved. The truth and correct is only that, which symbolises and harmonises with the World of God, after being duly tested.

In short if we see a conflict between religion and science, it is our duty to religion believe either there

has been a mistake in our understanding of the religion, or there is a flaw in the theory of science, because there should not be any difference between the two, as one is the Word of God, and the other the Act of God.

SCIENCE AND THE BENEFITS OF FASTING.

Among the religious duties incumbent on Muslims, one is the fasting during the month of Ramadan. Islam has made it obligatory on every mature Muslim, except those who are ill, in travel, or on a Holy war, to fast and say extra prayers for a month in the year. This daily fasting begins from the break of dawn until sunset. It comprises total abstinence from food, drink, tobacco, and conjugal relations. Of the greatness and importance of this Ibadat the Holy Prophet says "There is a reward for every good deed, but the reward for fast is God Himself. The Quran speaking of it says.

"O ye who believe ! Fasting is prescribed for you even as it was prescribed for those before you, that ye may ward off (evil)" Holy Quran Surah ii, 183.

Every religion admits the close interrelation that is between fasts and spirituality. In fact Islam derived from this the conclusion that by fasting Muslims may do good deeds by controlling their worldly desires, by checking

their speech, and by abstaining from conjugal relations, and that their every action, word, and deed may be for God.

Therefore the spiritual benefit that one generally gets is that he becomes strong enough to control himself for a year, or for the whole life, by being engaged during the month of fast in good thoughts, words and actions. There is yet another spiritual benefit that is, by fasting one may be enabled to recognise and feel the pangs of hunger that the poor suffer, and thus become charitable and a blessing to the world. A tradition, about the life of the Holy Prophet during the month of Ramadan says, "He used to give charity during the month of fasting to such a great extent that it used to look like a strong gale that reaches all. Anything that came used to be distributed immediately among the poor".

This act of Islam about the fasts is very important spiritually, and is admitted as such by all religions. In the sphere of physical benefits the science now vouchsafes them to the everlasting credit of Islam. The scientists have now reached the conclusion that for the health of the body, fasts, are the most efficient and important.

Dr: Marquise, the professor of Medicine in the University at Nebraska, has just published a book on this subject, after continuously research and many thousand

experiments spread over a number of years, which proves the benefits adumbrated by Islam to be correct. The Professor critically examines the case that are fasts are deteriorating for health, and proves its falsity with a force of argument that leaves no room for false notions. He concludes after repeated experiments that the loss of about 10% weight in body during fasts is excellent for health, but warns that danger approaches if the weight goes down 25% or more. His conclusion is that complete fasting, which is least risky is necessary for the health, as it gives renewed vigour and strength to the various organs of the body.

The professor writes that there are four kinds of fasts:—

- (1) the complete fast, that is total abstinence, and which is the safest,
- (2) Partial fast, that is incomplete abstinence which is risky unless one knows the ingredients and properties of human food,
- (3) Irregular fast, that is such as is not observed regularly and continuously, but only at intervals either because of compulsion or necessity, and which is dangerous.

- (4) Unavoidable fast, that is abstinence on account of femine, which may at times be complete and partial, and which is most dangerous. The conclusion therefore according to the findings of Dr. Marquise is that those fasts which are complete and are observed under conviction are not only good but very necessary for the health, growth and strength of human body.

The book of the professor which illustrates his conclusions by diagrams, statistics, and experiment is very interesting. The doctor says that fasting is good so long it does not weaken the body greatly, and that it becomes dangerous when it does so. It is because of this fact that Islam enjoined only a months fast, and also because of this it has exempted pregnant women, children, sick, and travellers from fasting. Again the Doctor has considered the best to be the complete fast, which is exactly what Islam has prescribed.

This proves two things. Firstly that Islam has prescribed the method for fasting, which is perfectly good, and in accordance with the medical theories. Secondly that the principles which Islam preached 1,300 years ago are so complete, good and sound in all details that not only the critics but also the modern discoveries of Science are unable to contradict them. The fact that all the

modern discoveries and findings of Science are proving all the theories of Islam to be correct shows that the God of Islam is the real learned and great God. Quran describes Him in these words Aleem-Knower, Khabeer-Knower of minutest details, Hakeem-the most learned and Ar-Rahman and Ar-Raheem-the Beneficent, the Merciful.

ISLAM AND MUSIC

There is no denying the fact that Islam has opened all avenues to advancement in all fields. It is wrong what some say that Islam is against Science, for it can be proved from Quran, the examples and the teachings of the Holy Prophet, and from the history of the achievements of the early Muslims that Islam encourages all scientific learning. Islam is a religion of progress and anything that is progressive to the best and true interests of people is sanctioned *prima facie*. Therefore it could be nothing but malice on the part of those who say that Islam forbids any such things.

As with Science so with Fine Arts, the principles of Islam are clear and assuring. Music is one of the Fine Arts, and as such is allowed in Islam. Though some narrow-minded people have been heard to say that Islam objects to, and has forbidden Music. These people do not quote references to prove their contentions, and in the absence of such, their statements can not be regarded

correct, but as being conceptions of narrow minds, and strangled outlooks. There is no doubt that Islam objects to all things that are outside the pale of common sense and those which are not healthy for the benefit of human beings, and those which make a man forget that he is a man. Anything that is detrimental to the interests and good of human beings is forbidden, but things that help mankind are not forbidden, or objected to by Islam.

Music as simple and pure Music is certainly allowed by Islam, but its abuses are not. Islam is a religion of moderation, and with this in view the founder of Islam had said that in all matters middle course should be adopted, rejecting the extremes. Quran also proclaims this fact that Islam is made a different moderate religion, so that none could suffer on account of the either extremes. Therefore to adopt Music for human service and benefit cannot be wrong, because everything that is for the good of humanity is allowed by Islam as the Quran says, 'He it is Who created for you all that is in the earth' Holy Quran 2: 3: 29.

But if human beings abuse the use of these things which God has made for them, then they will suffer. Same can be said of Music. If it is used for frivolity, or for stirring passions, or if it is degraded then it becomes objectionable, and the consequences that follow from such

abuse are plain. It was the abuse of Music that led the Emperor Aurangzeb to prohibit it in India generally and in the province of Delhi particularly. It was a timely action for it checked the consequences from spreading and reaching magnitudes that would have been difficult to mitigate. This should not be lead to believe that Aurangzeb regarded it as against Islam, for he himself had a nice voice, and himself sang Quran in tones that elicited praise from the best singers. This is nothing new, for, the Holy Prophet had said that Quran should be read or sung in full voice and musical tones so that it could effect not only the singer but also others that may be around him, for it is then that the meaning and greatness of Quran can be well appreciated.

About the Holy prophet the history says that people used to gather round him whenever he used to recite Quran and remain spell bound. It is also said that his recitation of Quran also used to effect animals such as birds etc. beside the human beings. The Islamic History also tells of events when men had embraced Islam after they had heard the Quran thus, and started themselves to do so. The reciters or the singers of Quran became known in the world as 'Qaris'.

"A man Tuwais was born on Monday the 12th of Rabi-ut-Awal in the 10th year Hijra (632 A. D.). He was known as Abu Abdulla Naeem, and was the first person in Islam who took to singing, which he practised

at Medina. He played at the 'Timbrel', which he learnt from one of the Persian captives. Tuwais met his death during the reign of Omer bin Abdul Aziz, in 100 A.H., at the age of ninety years and was buried in Medina." (Muqtataf December, 1929, Cairo, Egypt).

Prophet David is still famous and known for his flute, on which he used to sing his prayers to God. After him his son Solomon encouraged Music, so that it can be used in prayers. There is of course no harm in this, but if Music is employed to so as to make human beings forget God, then it is bad and highly objectionable. It is a pity that the higher Muslim class and specially the whole of Europe and America is engaged today in the abuse of Music, with the result that they have lost God.

The present abuse of wholesale Music all the world over has become galling to a decent person, and it is this that Islam objects, and not the pure and simple Music, which is food for soul.

CHAPTER XII.

THE TREATMENT OF ISLAM TOWARDS OTHER RELIGIONS

ONE of the most admirable superiorities which Islam has over other religions is that it admits of whatever good is in them, and asks us to consider their founders to be as virtuous and pious persons of God as the founder of Islam was. But this thing is not to be found in other religions. Islam does not say that there is nothing good in other religions. To the contrary it protests against any such man who says so. Accordingly the Holy Quran says "And the Jews say, the Christians do not follow anything (good), and the christians say, the Jews do not follow anything (good), while they both recite the (same) book." Holy Quran 11: 113.

In this way not only the Christians and the Jews bandy words with each other trying to prove by all means that the other is faithless and his religion baseless, but prior to them all other peoples of different religions have

done the same out of their sheer ignorance and self-prejudice.

This verse evidently shows that Islam's statement definitely condemns such an action of any body belonging to any religion whatever. In other words Islam offers the truth, and orders us to admire and admit of anything good that is to be found in all other religions.

Thus Islam has laid a very strong foundation of tolerance and treatment amongst different nations of men and religion. And if the world acts on the principles concerning this matter laid down by Islam, we assuredly say that our relation with one another can easily be improved upon. So it is the chief and the foremost thing that Islam offers for a best international relation to the world. And this is one of the greatest virtues of Islam werefore no other religion in the world can compete with it. The rest of the religions falsify other religion's claim and curse them to perdition; but Islam presents this side in such colours that create love and sympathy in the heart of man for his own species and kind.

Then, Islam does not stop at it alone, but it strengthens its offer by declaring further "And there is not a nation but a warner hath passed among them". Holy Quran xxxv: 24

So when to every nation and to every country the prophets of God came, and founded religions, we shall have to admit that the foundation of every religion has been laid down by God's order and command which was surely based on genuine truth. And whatever religion has been founded in keeping with the intention of God certainly can never be called devoid of the truth. God is the Creator of universe. He is the Cerator of every nation in every age. Then how can it ever be possible that for the spiritual evolution of certain nation He sent His apostles, while He neglected other all the while and did never send His holy messengers to them.

In fact He has sent His prophets to every country, and to every nation in every age. Islam has made it binding on every one to respect and pay reverence by all means to all of these prophets, who preached for virtue and righteousness. and found According to this teaching we consider Ramchandra, Krishna, Buddha, Zartusht, and all other prophets of every age as worthy of respect and reverence. If the people of all other religions admit the same truth likewise, and act also in accordance with it, it is expected that to a great extent the international relations of the world will be improved upon. Generally whenever the riots occur here in India, they are all based upon the same misunderstanding and misconceptions about

other religions. People hurt the religious feeling of others, speak a language servile and imprecatory, strike a most insulting attitude towards these reverend personalities whom millions of people worship and respect within their heart, with the result that their lovers get exhauserated and riots begin. But if we all act upon the teachings of Islam it is surely warranted that such a condition^e will never prevail in our country anymore. In short, Islam, having admitted the truth of other religions, has not only given an example of equality and tolerance to the world, but it has proved its truthfulness and the more right course it has adopted in presence of other religions. For when Islam admits of the virtues of other religions, it claims side by side that it has more virtues including them all in a better and more perfect state. And in fact superiority and excellence of Islam over other religions can be acknowledged only when it is proved that Islam really has qualities in itself than what other religions do; and not by proving that other religions are deprived of the truth whereas Islam is the only monopolised religion where truth and virtue is concerned.

Often times the followers of other religions think that if they acknowledged the virtue and excellence of other religions, they would humble their own religion in the eyes of the world; because they cannot offer some more

excellence in their religion. But Islam says at least some truth is to be found in every religion; and if the truth from all the religions in the world were to be accumulated Islam declares that it would offer still truth in spite thereof, which is an uncontradictable proof of the truthfulness of Islam.

In these modern days, when the enemies attack Islam in various ways and present it to the world in the ugliest form, the great theologians amongst the Muslims have challenged the non-Muslim world to show the excellence of their religions against Islam. But no one has prompted as yet to accept this challenge.

MULLAISM IN ISLAM.

Islam is in decline, the followers of Islam have reduced their creed of following Quran and the teaching of Ah-Lul-Bait or the immediate descendants of the Holy Prophet by following the debased and selfish principles of the Mullas. It is rapidly being reduced, specially in India, from pure Islam to Mullaism. As it is a subject that touches the heart of every good thinking Muslim, and as it involves the future of the millions of Muslims, I find it necessary to deal in brief with this question. Mullah is a special word referring to the false Ulemas, or pretenders to that dignified title. Islam had no priest-hood. but it

are not Ulemas, but in many cases are themselves most ignorant of the fundamentals of Islam, yet has come to power owing to the incrudelity of the people; on whose hard earned money they grow fat. To have the ignorant masses in their powers these self-styled, selfish Mullas teach them most superstitious and un-Islamic beliefs. They can well be said to be a group of hypocrites in Islam, but only more dangerous than the one during the time of the prophet himself. The hypocrites under the prophet's time were bent upon the destruction of Islam by their intrigues with the unbelievers, but this band of hypocrites is bent upon the destruction of Islam by self-disintegration, revolution against the Governments, and by breaking the homes of the Muslims. These regard fiction as improvement, and ignorance as learning. The policy of the Turkish Government after the declaration of the Republic was a well advised and a necessary one, for it closed down all dens and haunts from which these Mullas had spread their net. The recent revolution in Afghanistan against King Amanullah Khan is an example which shows what mischief they could cause, and what power they have on the ignorant people.

They love money, nay, it is their God and they worship it, and it is to accumulate this that they have devised, and do device means to rob the innocent of their earnings, They have souls of the devil, and are a disgrace to Islam. Calling a Muslim an unbeliever is one of their most deadly weapons to bring down the culprit to lay the golden egg, but they ought to remember that the hen which lays the golden egg should be fed and not starved. They attempt to justify this action in the conclusion that by doing so all they do is to effect the reform of the offender. By threats and bullying on one can be reformed, specially in matters of religion when Quarn says. "There is no compulsion in religion," (II. 34:256). On the occasion of the battle of Uhad the head of the prophet was wounded and in pain he called out, "How can that nation, which wounds the head of its Prophet be redeemed?", After this clear instructions, it is impossible to understand, how can the Mullas act on a course that is so contrary, and yet have the daring, and audacity to call it religious, and reformatory. All that could be said is that either they are biggots enough to overlap the limit in their zeal, or, and which is more correct, they have worn the *Alims garb to fleece the sheep.

Islam and the teachings of the Holy Prophet had made it abundantly clear that a nation can reach the

* Alim is an Arabic word meaning a Muslim theologian.

goal of perfection only by co-operation and unity, and that it can be reformed by patience and kindness and as such it is a wonder why these Mullas, if they mean the advancement of Islam, act in contradiction to the principles of Quran and the Prophet. In their heart of hearts they know they are contravening these principles, yet they do it, because they find their bread buttered that side, and therefore doggedly, and must be shamelessly too, they play on the susceptibilities of the people.

This is a great danger which is threatening Islam. It has already caused untold mischief, and I fear, that it may cause in the total collapse of disintegration of Islam, if not checked. The Prophet called the Ulemas his successors, and on this, these pose on the public. The Prophet extolled them, and as it was their duty to follow in his foot step, and do the duty as required by them, but we see that they are far away from the path. I do not mean this to reflect on those who do actually work upon the principles of Islam, but upon those who have misplaced their trusts, and on those who sally forth under these plumes to exploit.

About eighteen years ago Dr. Sir Muhammad Iqbal read before the annual Conference of The Anjuman Himayat Islam, Lahore, a poem entitled 'Abr-e-Gaaher', which was later published in 1913 under the title of

'Faryad-e-Ummat'. The poem which is a lengthy one tells in beautiful and most effective language of the poet, the state to which the Mullas, whose purpose is disaffection, hatred, etc. and who call others unbelievers for nothing, have reduced Islam to. Any little difference to them entitles a man to be called an unbeliever, after which they put obstructions in his way to visiting mosques. They regard the Muslims belonging to other schools of thought, for instance Shia, Ahmadiya, Wahhabi etc, as outside the pale of Islam. The new generation is slowly coming out of their power, and I regard it as a healthy sign, for on throwing this yoke off depends the future of Islam. The few from the poem are:—

“The preachers (Mullas) are so proud, that God
forbid,

Every word of theirs, the word of God, they say,
All their actions show the desires worldly.
But in speech, the world is bad, they say.

It is good even to call strangers good,
But it is a pity that their own, are bad, they say.
Whose religiousness is a means for making money,
By ruse we must call them, guides they say.

Intolerance has ruined many nations,
But intolerance is a light, they say,

Disfactions they regard to be religion, which in fact,
Is death sickness, but is a medicine, they say.

Whose religion is to stop greeting each other,
Yet, they are the good ones, and true ones, they say”.

In address the educated and the broad minded Muslims, specially appeal the new generation to extricate themselves from this yoke, and to tell their Muslim brethren whom they could reach to do the same. The followers of those Mullas, may regard their Mullah to be the all desirable, and may think that this is for those who are really bad, but I ask them to judge the bonafides of the Mulla. I have written this as a thought for deliberation, and action, so that the Muslims could save themselves from this plague that is killing them from within, and pray to God that my brethren in Islam do find out these Mullas, as did by personal contact, and then end the discord and disintegration that is going on in Islam, Amen.

CHAPTER XIII.

SLAVERY UNDER ISLAM.

IF one takes the trouble to read the rulings of Islam on slavery, and the history of the treatment that was accorded to them, one would see that they were better off than the free but the dependent nations of the world today.

Islam forbade the use of harsh language, and the giving of the cruel and severe punishments to slaves. It made the duty of the owners to help the slaves if the task given to them was a hard one, and to attend to them in sickness. In short they had a comfortable existence and were free from cares, because it was the owners to attend to all their needs, troubles etc. The severest of the critic of Islam feels helpless to decry on this subject in fact many of them acknowledge that the slave was treated like a member of the family by the Muslim owners.

This treatment of slaves by Islam made them dare all tortures, and become Muslim. They were so much fond of Islam and were content so much with their lots under Islam that they often refused the freedom. The case of Zaid is an important one to illustrate this mentality, and preference. When his relations learnt that he was in Mekka, they came to the *Holy Prophet*, and begged him to free Zaid to go with them, but Zaid preferred this slavery and refused the freedom that was to take him to his village, and people.

We find the lot of the slaves under Islam is better than the working man of today, if we compare the conditions of their employment. As the working man of today has a certain amount of work, during certain fixed hours of the day, so had the slaves to do. But the difference lies in it that the slave had the choice to do other work after these hours, while the working man of today has no such right. The slave was entitled to keep the earnings of the work done after the fixed hours, as these earnings were an important feature in the case of his freedom, to which he was entitled after paying a certain amount of money to his owner. Another thing that makes the difference between the two is that the employer of today is not responsible for the sickness, death or any other trouble of the em-

ployed while it was the duty of the owner to attend to the slave in sickness, death, and trouble.

That the slaves under Islam were treated and considered like the members of the family, is acknowledged even by the hostile Christian writers. This was when the world was considered to be ignorant and uncivilised. In the civilised world of today the civilised nations of Europe treat their army of the employed so cruelly that sometimes the papers take up the case and publish it. Kicking the poor workers to death was common in the Plantations and Estates. Only recently in Madras an European tourist shot a poor rickshaw coolie to death, because in his opinion the fare demanded by him was more than the rate. From all this it is apparent that the hearts of these givers of civilisation are full of hatred towards their employed and specially towards the coloured people of the world, who are treated worst than animals, for further light on the treatment by white race on the coloured the book, *Rising Tide of Colour* by Stratford will be the best one.

The lot of the Muslim slaves was better than that of the so-called free men of today, because they are treated, and used like animals. Once an owner was beating his slave, when from behind he heard somebody saying, "God has greater right and power on you, than you

have on this slave." The man turned round and saw the Holy Prophet standing. This affected him so much that he at once freed the slave, upon which the Prophet said that Hell would have been his abode if he had not released the slave. Once some one asked what should be done when a slave commits errors and the Prophet replied that he should be forgiven, not only once but seventy times for seventy errors each day. On another occasion the Prophet saw the owner riding and his slave running behind. He stopped the man and asked him to put the slave behind him on the animal saying that he had a soul like him.

It is said that Europe took a great part in ridding the world of slavery, but broadly speaking one can say that Europe has not succeeded in giving up slavery herself. A study of the present conditions of forced labour in Russia shows that Europe had failed in the task. The fact is that it is not slavery to make one work according to one's wishes, or to control the actions of one, for this is a state that is essential in all kinds of work. A servant or a labourer has to spend a certain number of hours each day in doing the wishes of his employer, but this is not slavery. To release the world from slavery really means to stop inequality. One person should regard the other like him, and should not look down upon him, because he is either weak or poor or of the

coloured race. So long this inequality persists, and so long one nation looks down upon the other with contempt, the slavery in its real sense would not go.

Those who know the world, know that the colour prejudice is still strong in Europe. A coloured man however great he may be, and however greater his achievements may be, is often debarred from staying at the same hotel with the European. This prejudice went so far that it was urged in the British House of Commons to put a stop to this by statute. But the bearers of light and givers of civilisation, and the self-made liberators of the East refused to consider it. Of America the little said the better. The treatment that is accorded to a negro there, is most inhuman. Lynching, the punishment which takes any from skinning alive to stoning the negro to death by the white man, and for no reason or rhyme is so rotten that it shocks to think that the American can call self civilised. A negro cannot go in the quarters of the white people, nor can his son be admitted to the school where the white man's son goes, nor can he travel in the same compartment with the white man. This is real slavery. Europe has failed to put an end to this, while Islam has successfully done it.

Having seen this, one finds a different state of things, when one turns to study Islam. The king of the kings,

and of the two worlds the Holy Prophet, himself the son of the richest and the proudest family of Arabia, married his cousin to Zaid a slave. Another slave Asma was made a General and Commander-in-chief. In the Muslim History of India there was a whole dynasty of slaves that ruled in India as absolute and supreme monarchs. These instances show that slavery was not an istigma in Islam, or an inferior condition of existence, but that equality was the bases of human relations.

Islam abolished slavery in all forms. Only in one condition, with certain provision was it ever allowed, and this form is so just that no criticism can be le-elled against it. No one can deny in this wide world that religion is the greatest and the dearest treasure of a person. Therefore it stands to logic to say that anybody who deprives, or tries to deprive a person of his greatest treasure should be given the highest punishment. Islam strict'y forbids the use of force in the matter's of others religion, and equally she resent force aga'nst her religion. Therefore a person or a community of persons who emp oy force in religion is r^egarded as a menace, and as just punishment for such Islam allows then to be made slaves. Therefore the conditions precedent for this form of slavery are that the person should be the captive of the religious war, that he had failed to contribute towards the expences of war and that he had also failed to pay the money for

the personal ransom, otherwise to make anybody slave without these conditions existing is a great sin and offence in Islam.

It can therefore be safely said that Islam virtually stopped all forms of slavery, except the one that was extremely just. In this case there is a provision that the person enslaved can be freed either on his realising the folly of his action, or becoming Muslim, or on his paying the requisite sum from his earnings as wages that were given to him for his labour.

Islam has put so many restrictions where slaves are concerned that their lot can be considered better than that of the labouring and working population of today in the free countries. The equal treatment that Islam demands to be accorded to a slave is such an open fact that the critics find their tongues tied to say anything against it. Discussing slavery under Islam, the author of the *Encyclopaedia Britanica*, Vol: 25, writes, "Slaves were never made to work in the fields, their duties were those of a domestic servant, and they were treated like the members of the family". The Holy Prophet was much concerned about the slaves. He did not forget them in his last testament, but said about them, "Slaves are your brothers whom Allah has made dependent upon you,

therefore it is your duty to give them to eat and wear, what you do eat and wear. Do not give them work that is beyond their powers, but if you do, then you must help them in its accomplishment". It is evident from the teachings of Islam that they are capable of revolutionising the civilisation of the world. Among other religions the slaves were never given any status of their own, but it was to Islam to come and make the sweeping changes, that at once gave the slaves a position and status equal to any other human being. In one stroke Islam abolished all human inequalities, and treatment that was accorded to the poor slaves. In cases where possible there are other means by which a slave can earn freedom. There is absolutely no distinction of any kind in Islam between human beings.

In concluding this chapter it would be befitting to repudiate a charge or two levelled against Islam on the question of slavery. I say, with all the emphasis I emphasise that Islam has removed slavery from root, that is, both in letter and spirit. The charge which the non-Muslims so often put is that, if slavery was totally prohibited, why a general order was not issued declaring all slaves free. Yes! it could have been done, but its effect would have been bad, and undesirable both on the slaves and the society. There were then some lakhs

It was the time when owners were very cruel, and had in them imbued the appetite and passion, by wrong notions, to make the poor slaves, and see them flog from dawn till night. Similarly the mentality of the slaves had undergone a change by the long life of drudgery, and slavery. They had become used to their lives as slaves, and it would have been very hard for them to find themselves in a different sphere all of a sudden. It was necessary first to change the mentality of the owners to regard slaves as human beings, and treat them as such; and of the slaves to regard themselves as free and respectable men; for otherwise the abolishing of the slavery would never have the desired effect, which was to bring all under one brotherhood. Without bringing about this change first, the very purpose would have been defeated, for the owners would still have regarded the freed slaves

as beings below and beneath them to be freely associated with, and the slaves themselves would have continued to labour under the inferiority complex.

Therefore the issuing of a general order, declaring them as free men could not have been the true and effective one. It would have been most cruel to have these human beings, so long treated as animals, thrown out into the open world, without first making them able to stand on their own legs. The abolishing of slavery does not mean the just freedom of the slaves; but to abolish that spirit is the real thing. To destroy the mentality that led people to make others slaves was the real abolishing of the slavery, and the Holy Prophet of Islam did it

We do not deny that the Europeans, and other Western reformers did not do great work in the last century to abolish slavery. Abraham Lincoln, President of the Republic of the United States, for instance, by one stroke of pen made many thousands of negro slaves free men. With this as an ideal a person, who is not farsighted, can criticise the action of the Prophet, in that he did not do the same, when there was no harm in it according to his notions. But such a person should not forget that there was a great difference in the conditions of life and thought then compared to these in recent

times. Only a deep study of the problem would show to such people, the greatness of the policy of the Holy Prophet over that of the modern people.

The Western reformers have no doubt granted to the slaves the constitutional freedom, but they have miserably failed to kill that spirit which makes one man regard another as something low and beneath him; and the result of it is that slavery in spirit or in true sense has not been removed by these reformers, but is still a stigma on their efforts. Is an American negro a free person in all respects? The events in America, and the treatment meted out to the negro by the white man, would answer this question in negative. A poor negro; he does not enjoy any freedom in America, for he can not travel in the same compartment, nor live in the same locality with the white man; he can not send his children to the white men's school, and above all he should be ready like a meek mouse to submit to lynching, the most cruel torture, for the whims and fancies of the white men. This is the treatment across the Atlantic, but this side of it in England, is none the better, for recently a wealthy, and educated negro was refused admission in a hotel, on the pretext that the management will loose its white clients. These things show that slavery still persists; that the white man still regard the coloured worse than

the slaves, inspite of the constitutional freedom, and the rights of citizonship grante to them. In fact these are not worth the paper on which they are written, for in spirit as well as in practice the same mentality persists.

Against this the treatment meted out to the liberated slaves by Islam is entirely different. Bilal was a negro slave, and he was not rich like the American negro, nor was he so educated, but was a humble, and simple person. Once some very high and influential people, as well as some chiefs of the Quraish were waiting to have an interview with Omar the second Caliph, when Bilal also came for the same purpose, and was announced. The Caliph at once sent for him inside his compartment, and thus showed that Bilal's being once a slave cannot stand in his way to gain such influence with the Caliph as to be admitted in his apartment.

Can any Western movement achieve this change of mentality ? And I say No. Slaves have been liberated in all white men's land, but can one example be given when one of the slaves ever became anything great, while Muslim History abounds with instances when slaves become leaders, generals, and even kings.

Another great charge on Islam about slavery is that it recognises, and permits slavery, for, the accusers say that, there would not have been slaves in the Muslim countries, if Islam had really meant the slaves to earn their freedom gradually. People who level such charges should remember that lapses on the part of the followers do not, and could not, justify a charge against that religion. If a Muslim is addicted to wine, it does not mean that Islam allows or permits it. Because many Christians commit adultery, therefore, could it be said, that adultery is allowed by the religion of Christ? Such charges amount to nothing, for anyone with a little understanding can see himself that they are meant for propaganda, and that otherwise they are worthless. All that such lapses mean, is that the doer, by such action, commits a sin, for which he will have to answer before God, and take his punishment. Similarly to say that Islam favours slavery, because it is to be found in certain Muslim countries, is erroneous, and as such, can in no way belittle, or cast a doubt on the teachings of Islam.

There was a huge force of the slaves, and required a long time for the complete and true liberation of all.

Present slavery in
Muslim Countries.

Therefore, so long Islam was at its political height, and so long the Muslims had the glow of the teachings of the

Holy Prophet in their hearts, and the fervour to follow them, slavery was slowly, but surely being extricated, but when that glow extinguished, and that fervour cooled down, defaults and defaulters started appearing, and slavery today in the Muslim countries is an example of it. Islam, as said above, meant to educate the mind of people so as to make slavery impossible, and for this purpose it required a long period, would have succeeded in accomplishing it completely, if the Muslims had remained as staunch; as true, as they were in the beginning of Islam.

In spite of this it could be said, without fear of contradiction, that the change the teachings of Islam brought in the mentality, is markedly advanced and superior to that found in the Christian countries. A comparison of a slave in Muslim land, and a slave in Abyssinia will show that the state of the slave in the former is thousand times better than the one in the latter, and this fact, in itself, should be the clear proof that the teachings of Islam are par excellence.

Ali ibn Abu Talib says that on the death-bed the words the Prophet said were. "I enjoin upon you 'Salat' (prayers) and the care and kind treatment of the slaves. "These last words clearly indicate that the

The teachings of
the Prophet.

question of slavery was uppermost in the mind of the Holy Prophet, so much so, that even on the death-bed when one is naturally engrossed in the self, and the relatives, and friends about, he remembered the slaves, and enjoined on all Muslims to be kind to them, and treat them as members of the family. On his death-bed there were his wives, his relations, his companions and helpers; all eager and waiting to hear him say something to them, about them, but the Prophet, among this heart breaking moments, if remembered anyone, were the slaves, and if talked about any one, was about the slaves. In his lifetime he made it his duty to teach to the people that slaves should be regarded as brethren; for all are equal before God. This fact alone shows what was the attitude of Islam towards slavery, and in the face of this to say that Islam allows slavery, could be nothing but a propaganda, and that a mean one, to paint Islam black in the eyes of the world.

Islam is a perfect, and a world-religion, and as such it has given complete instructions to human beings in all spheres of life, and in all departments of activity. The teachings of Islam are not a hidden secret, but are before the world, and none can prove the contention that Islam favoured or advocated slavery, either by quoting a single verse from the Quran, or a saying from the 'Traditions.'

If slavery was a recognised institution, then, there would have been definite rules, and instructions in Quran about its conduct, as there are, for all those things that Islam enjoins. On the other hand there are clear and implicit orders in Quran to prevent, and stop slavery, then there was also the practical effort of the Prophet to extricate it. In 'Bukhari chapter 'Bai' Abu Huraira relates that one day the Prophet said that God spoke to him that there would be three kinds of people whom He would punish on the Day of Judgment, and that one of them would be those who made freemen slaves.

Against these orders of Islam about slavery to draw conclusion from individual lapses that Islam allows it, is far from truth, and justice. On the other hand there is evidence enough, in the presence of which it is impossible to refuse that Islam was not the first religion which educated the public mind on this subject, towards the emancipation of the slaves. In the past few centuries, no doubt, men worked hard to put a stop to this curse of humanity, but no one can say that there was any one before the advent of Islam to have done so, while on the other hand it could be said that the initiative was that of Islam, and that it was inspired, to the world, by the teachings of Islam, to have started a crusade or Jihad against slavery.

DIVORCE IN ISLAM.

Islam being the world-wide and last religion of God, contains in it teachings and principles which are full of benefits to human beings in their social lives. The entire non-Muslim world, specially the whole of Christendom always felt it, its duty to decry all Islamic principles however befitting and benefitting they might have been. But the progress of the world and the admission of the inevitable for the purposes of the advancement of humanity, do sometimes bring those hard boiled critics to preach the same to their countries or people.

The Muslim question of divorce was a bone of contention and a target for merciless attacks by the bigotted and prejudiced critics of the world. Truth is infallible and therefore succeeds. All praise to Islam; the world is coming not only to agree with the Muslim exposition of divorce, but to adopt it *ex-animo*.

The school of thought that opposed divorce based its arguments on the hypothesis that marriage is a sacrament, that it is a Holy Union until death do them part. Divorce deprives marriage of its permanency and makes it temporary, and any such relation they say is a social offence. Some of them are more critical in this view, and go further to say that not only remarriage of widows, but also of widowers should not be allowed, as this also

in their opinion makes marriage vows temporary. These people believe only in one marriage, and regard a second as the greatest social sin.

This idea about marriage was found in more or less all religions. Islam with all the change it caused, entirely changed the world's point of view on marriage. Islam regards man and woman necessary to each other, as it thinks they are two parts of a whole, and cannot be complete without each other. Therefore according to Quran one who deliberately avoids marriage commits a sin. Marriage is a social contract between a man and a woman, in Islam, a contract which each has got the right to break or continue. Islam does not say that a particular man should marry a particular woman, it has left it entirely to the parties to choose a mate for themselves; except for the principles and laws that it has laid down for the governance of marriage, off-springs and inheritance.

Islam does not necessarily regard a temporary relation as a social or moral offence, except in the case when both, or one of the contracting parties are of the opinion before the contract, that they are only entering it temporarily, and that they would not entail the responsibilities of it provided by the law. If they enter into it, with the knowledge, and agreement to live together for ever, and shoulder the responsibilities,

but find it later that through or on account of, some disagreement discord or inability they must separate, they can do so, and it would not be a sin. Their marriage so long it lasted, is valid according to the Muslim Law.

Hindu Law of Marriage and Divorce is a peculiar one in as much as it does not recognise divorce but gives the right to the man to marry more than one woman, if the first relation is inharmonious or barren. It strictly forbids the re-marriage of widows....., and Hindu orthodox opinion still thinks in the same terms....., but the trend of time or the usefulness of Islamic preachings, whatever name it may be given, has to very great extent revolutionised the Hindu opinion, the instance of which is the Bill now before the Legislature to introduce divorce under certain conditions, and to allow widow re-marriage.

Among Christians, the Church of Rome does not at all recognise divorce, and will never do so till She exists, as marriage according to the Catholic Church is a Holy Sacrament that can never be broken by human beings. Protestant and other Christian sects have now come to realise the utility of divorce, and have legalised it by statutes. England the most conservative of the countries had to follow suit and legislate divorce. Dr. Douglas White, the member of the Commission, appointed in 1930

by the Arch-Bishop of Canterbury, to investigate into the marital relations, in the course of a speech at the Oxford Modern Church said, that the discord and unhappiness caused in the married life are due to the changes that come into men and women after the full maturity of body and thought, and therefore advocated the divorce which he said Jesus had allowed.

The trend of public opinion and its translation into action leads one to hope that the world will soon come to acknowledge and follow all the wise and far-reaching principles of Islam.

CHAPTER XIV.

ISLAM AND JAHAD.

JAHAD is derived from the root word Jahad, which means to exert, and means the exertion of one's strength and power to fight the forces of wrong, evil, and sin to bring about the success of Truth, good and right. Therefore to combat the enemy, to combat Satan, or to combat self for the propagation of Truth, and reformation of self, and morals, is Jihad and Mujaheda. To spend wealth in the cause of Truth, to use pen in replying to the critics, or for spreading the right, and to fight with the enemy, are all Jihad and Mujaheda.

The dictionarians have given a wide meaning to Jihad, and both Quran and Hadith have also used it in a wider sense. Imam Ragib has defined it in three senses, (1) Combat against the visible enemy, (2) Combat against Satan, (3) Combat against one's own self, and writes that by "And strive for Allah with the endeavour which is His right." Holy Quran Surah XXII, 78.

“.....And strive for the cause of Allah” Quran Surah VIII, 74, three kinds of Jahads are meant; and proves his contention by quoting the Hadith, that is “combat with yourself as you would with the enemy”, and that “Do Jihad against the Kafirs (infidels) with sword and pen”. The Jihad by pen is more effective and successful than Jihad by sword, for the former reaches many and the latter few. Today in the world, when all the countries linked up by means of fast communication and quick transport, the Jihad of pen is more essential than the Jihad of sword. In fact we see that a nation that has a strong press and virile pen, is more successful. Again, the Jihad of pen brings about such wonderful results that the Jihad of sword, or speaking could never bring. Therefore the greatest Jihad for good results is that of pen.

God in Sura “Furqan” says “So obey not the disbelievers, but strive against them with a great endeavour. Holy Quran Surah XXV, 52.

The Quranic meaning of Jihad. By this God means that the spreading of Quranic literature is the greatest of Jihad. Allah says, “O Prophet! Strive against the disbelievers and the hypocrites, and be stern with them. Hell will be their home a hapless journey’s end. Quran Surah LXVI, 9. The Holy Prophet never raised sword against the hypocrites Munafiqs, Jihad with them

meant to point out by argument the greatness of Islam, and to invite them to embrace it. God says again in Sura "Unkaboot" "As for those who strive in Us we surely guide them to Our path and Lo! Allah is with the good. Holy Quran Surah XXIX, 69. Here Jihad means the Jihad against one's own self and Satan. "Furqan" and "Unkaboot" are Mekkan suras and the Jihad with sword is never ordered in them, but in Madina suras, when it was absolutely necessary for Muslims to fight with sword for their protection and safety, and in defence.

It is related of aysha under chapter of Jihad in Bukhari that she asked the Prophet whether she should do Jihad, if it is so maritorious, and

Hadith and
Jihad

Prophet replied "the best Jihad for you is Haj". Once a man came to the Holy Prophet to take his permission for Jihad, the Prophet asked him if his parents were alive and he answered in the affirmative, upon which the Prophet said "Do Jihad for them," meaning that he should consider it Jihad to do his duty by his presents.

All these show that word Jihad is used in the dictionary, Quran, and Hadith in a very wide meaning and that it does not mean the Jihad of sword alone.

When Muhammad was commissioned as the Prophet of Allah in Mekka he started Jihad from that moment.

Not a second of his life was without Jihad. He was ever busy with the kind of Jihad that the Mekkan Suras wanted. The Holy Prophet had neither a sword, nor did he use any in Mekka, nor was there in the Mekkan Suras any reference to the Jihad with sword. According to "And strive with it a great striving" he started from the moment of his Prophethood the Jihad of Quran, that is he started preaching Islam. Muhammad, as other Prophets before him, was made a Prophet not to use the sword, but to preach the religion of God, which is the real Jihad. Quran says: "This is a scripture which We have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light." Quran Surah XIV, 1.

"We verily sent Moses with Our revelations, saying : Bring thy people forth from darkness unto light."

Quran Surah XIV, 5.

"He it is who hath sent among the unlettered messenger of their own, to recite unto them His revelations."

Quran Surah LXII, 2.

The Quran is full of such Suras, the meaning of them all is that God sent prophets for the guidance of the people, and not to use sword against them. This work of guiding is accomplished with the help of the Book, God reveals, and it is this Jihad that the Mekkan suras ordered.

This Jihad is obligatory at all times and under all conditions. Even during actual warfare this Jihad can be used with benefit, as it is evident from history, that the Holy Prophet and his disciples always preached and invited the enemy to embrace Islam, before actually opening the hostilities, so that if they embrace Islam, useless bloodshed could be checked. The Holy Prophet engaged himself in this Jihad in Medina as he was engaged in Mekka, and endeavoured his best to avoid bloodshed, so that the preaching work could be done more progressively and affectively.

The Jihad of Quran, the endeavours to preach Islam, are universal and for all people, but the Jihad of sword

Jihad with sword
is temporary.

is only for a particular people, and under particular conditions. The Quran orders to fight only those people who

fight with the Muslims, and not with all unbelievers and at all times.

Regarding peace making the Quran says: "And if they incline to peace, do thou incline to it and trust in God, He is the hearing, the knowing" Holy Quran X: 61: that is "If they are inclined towards truce so should you be". This shows to what great extent Islam endeavours to avoid the use of sword.

The Holy Prophet bore many hardships, received many wounds, and many disciples lost their lives in the Jahad of sword, but the hardships borne by them for the Quranic Jahad were greater and more severe and painful. The whole Mekkan period, the period of Quranic Jahad, was a severe and critical time of Islam. They had no friends, no helpers, no community, no property, no wealth, no sword and no rest or peace either during night or day, for a constant danger threatened their lives; and still against these heavy odds they never for a moment wavered from their duty of preaching and guiding the people to real goal, as Quran says "So proclaim that which thou art commanded, and withdraw from the idolaters," Holy Quran XV: 94.

They were engaged in preaching the word of God, suffering all tortures, and bearing all hardships. Their lands were confiscated, their properties were taken, but they remained engaged in their task. The Holy Prophet

was subjected to most degrading things, some threw mud on him, one tried to strangle him with his sheet when he was saying his prayers, others threw thorns in his path, but he remained steadfast.

The Prophet went to Taef to preach and the people arrayed themselves on both sides of the road, and threw stones on him. They, the enemies, demanded him from his Uncle, and on refusal kept the whole family besieged for three years. On the eve of Hijra, they tried one final attempt to kill the Prophet. The owners tortured the slaves who had embraced Islam, and tried to compel them to disown it, they cheerfully bore all this, and no power on earth for a moment wavered them from their duty to God, i.e. the Jihad of Quran.

Islam spread because of this Jihad, and because of the million hardships the Holy Prophet and the disciples suffered.

As the Jihad of Quran is an obligation on Muslims for all time to come, so it should be the duty of all Muslims. They should see this performance of their Prophet, who never once raised sword unless it had become absolutely necessary, and try to continue his mission.

It is the duty of a Muslim, who loves the Holy Prophet, whose heart is full of Islam, and who wants to follow the example of the Prophet, A great example to start the Jihad of Quran, which for a Muslim. the Prophet did, for which he suffered all hardships and for which he was made a Prophet. There can be no greater goal for a Muslim than to continue the Jihad of Quran, by the example of his Prophet, and which also pleases Allah—his Creator.

Some shout of sword, and think of it whenever the word Jihad is mentioned to them. It could be only that their view must be narrow, to think that God and Muhammad meant by Jihad only the display of sword. They ought to know that the Jihad of sword is only one of the forms of Jihad and a form that is allowed only under certain specific conditions, and against special people. It was never meant to be the universal form of Jihad, either by Allah or His Prophet. Those who think the Jihad of Sword to be the only real Jihad, are wrong though their intentions may be perfectly genuine. It is a phenomenon of the brain due to hastiness, and lack of proper thinking, and it often leads to misconceptions being formed by others. Some when the Jihad of sword was not necessary asked "Set up for us a King and we will fight in Allah's way." Quran II, 246. but when the times for such a

Jahad came, and it was ordered, all except very few like "Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is aware of evil-doers" (Quran II: 246.) turned away from it and prayed "Our Lord! Why hast Thou ordained fighting for us?" Holy Quran IV. 77.

Allah is Great, Kind and Generous. He issues instructions according to the capacity of the people, and orders them to do things which could be done under existing circumstances. God does not ask human beings to accomplish deeds for the fulfilment of which they neither have the means nor the strength, nor helps them if they take it upon themselves to do so. Allah helps only in those works which are according to His wishes and supplies means for the same. It must therefore be the duty of all Muslims to think of doing only those things that Allah has wished them to do; and to find out what these things may be, is to see if they have the means and strength to do them, otherwise they should refrain from doing things, for which they have neither the means nor strength, for this displeases Allah.

The present condition of all Muslims, and specially those of India is very bad and disappointing. They

<p>The present state of Muslims.</p>	<p>neither have unity, nor brotherhood, nor wealth, nor power, nor education, nor organisation, or sympathy for one</p>
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another, nor a King, nor a government of their own, none of the essential requirements for the Jihad of sword. On the other hand they are under an alien government, and in the midst of a strong and well organised majority community, with no means to fight the one or the other. Their condition is so bad that one could say that if they did not have a powerful government to check them, they would have long ago, plunged into internal and destructive warfare, for many sects call the people of other sects "Murtid," and the penalty for that is sword.

Therefore under the present conditions, to prepare the Muslims for the Jihad of sword would not only be futile, but suicidal as well. The only Jihad for which they can prepare themselves is the Jihad of Quran and the dictates of Ah-Lul Bait or the posterity of our Prophet, by which they can secure the internal unity and become great again. Any Muslim if he loves his religion, should do the Jihad of Quran, and if he respects his Prophet, should follow his example, and sacrifice his wealth, time and even lay down his life. It is seen that instead of doing this Jihad of Quran for which there is no hinderance, many speak of the Jihad of sword. It is nothing but wrong on their part to do so, for they know that they cannot do the Jihad of sword, and if they still insist on the Jihad of sword, it would only mean that they try to

escape the clear duty of God, and would also show that they have neither the good of Islam at heart, nor any respect and regard for the teachings of Quran, and the examples of the Holy Prophet Muhammad. They ought to know that the future of Islam lies in the Quranic Jihad, and as long as they remain idle from it, there will be no brighter future for them or Islam.

THE LEGALISATION OF JAHAD.

No nation can exist in the world, until she is ready to face her enemies by all means, and has strength enough to save herself from their atrocious deeds. It is on account of this that God has allowed the Muslims to battle when absolutely necessary with their foes.

“And fight in the way of Allah with those who fight with you, and do not exceed the limits; surely Allah does not love those who exceed the limits.” Quran 11: 190.

To order Muslims in such strong terms, whose paucity and minority was verbally known in those days, who had no fighting means with them to stand against their foes besides, and who could get no sufficient food in addition further to subsist upon, was certainly against the desire of various Muslims because they could perceive no way of securing victory over their foes. God imposed this duty upon them because He knew that without it

the Muslims could not be safe, nor could Islam spread in the world. The enemies of Muslims were ever planning the ruin of the Muslims and were practising atrocities after atrocities over them for the same purpose. They had ordered the Muslims to get off their country; and if the Muslims had not taken to defend themselves, they would have been scattered surely and killed one after another. At length when the oppressors passed the limits of their cruelty, and the patience of Muslims reached its end, God ordered them to battle. And the world has seen already how after the reception of this command the Muslims, though astonishingly less in number, crusaded with their foes, and how having cut short their atrocious behaviour they managed to secure their perfect safety from the oppressive hands of their foes.

This was that battling which Islam terms as Jihad, and which to join at the moment of need was ordered to be most essential. The enemies of Islam, and especially the European critics, out of their sheer prejudice and shortness of understanding, have raised many an objection and criticism upon the Islamic crusade, and have attempted by all means to prove that Islam orders the Muslims to spread their faith by warring with other countries and forcing them to accept their belief. In fact it is absolutely incorrect to say that Islam orders its followers to behave like this. Islam means to establish a spiritual relation between man and his

Maker. This relation is a sort of food for the man's spirita food inconceivably far more delicious than the mortal food of our world.

This eternal, spiritual enjoyment can certainly never be forced upon anyone, for if it be done so, no one will ever realise the true spirit of Islam. The Quran in very clear and forcible terms says LA-IKRAHA-FIDDIN i. e. "There is no compulsion in religion", Holy Quran II,256.

The above clearly defines what the Islamic faith is, and obviously orders us not to use even the slightest force in making others accept the Islamic faith. The command that the Muslim in spite of this shall fight against their enemies is of a defensive nature. And as it has been proved if the Muslims were not allowed to fight, not a single person out of them were to be seen on earth today. For without defending themselves they would have been killed one by one by their enemies. Islam has ordered the Muslims to fight only for this reason, so that the beastliness of human being may be kept within its limit, and there may ever remain safety and tranquility in the world.

Keeping in view the exhaustive and most explicated instructions concerning this matter, no wise man will ever find room to criticise it. Rather he will have to admit that if Islam had not paid its attention to this side of

human life, it would have remained but imperfect right upto this day. God says in the Quran. "And fight in the way of Allah with those who fight with you, and do not exceed the limits; surely Allah does not love those who exceed the limits." Holy Quran 11 : 190.

So this is the real object of the Islamic crusades. And no wise man will ever criticise it. Can it ever be objectionable on earth as to order to fight against those who are of anarchal views, and who endanger the life and honour of others for practically no sane reason of their own? If it is not, and certainly it is not, why should Islam be criticised then on its ordering to fight when such a case arises? Again is to fight against those who deprive others of their religious freedom objectionable? If not, as every human being has his own natural right to accept any faith whatever he may please, why should Islamic crusades be objected to?

In fact only those persons criticise Jihad who have neither full knowledge of Islam, nor do they wish to know of it fully. Otherwise, logically and practically there appears nothing objectionable in the command that God has so graciously given to His men.

Just consider a little. Was the Prophet's action to invite the world towards God and to request them to keep themselves aloof from sinning unjustifiable? In fact

the enemies of the Prophet could not tolerate to see the virtue of human conscience in him. They could tolerate every kind of immoral things, every kind of sin, but they could not tolerate to see the Muslims lead a virtuous life. When the Muslims having renounced their motherland and relatives both, emigrated to a different land, the enemies of the Muslims went in their oppressive pursuits so far as to harass them even there. They conspired against them and tried to put them to losses many a time. To speak the truth their life aim was to force the Muslims to renounce their new faith; and it is only for this that they always devised a new plan to execute their devilish intention thereby. But since a true religion is as such whose truth never lets its followers go astray even when they are to face the greatest adversities of their life, but renders their faith still stauncher than ever, it was impossible that the Muslims could stoop down before their tyrannisers. Then the dreadful horrors produced by the beastliness of their foes had surpassed its limit. Looking to such a circumstance the Muslims were ordered to defend. And it is seen how well the Muslims have defended themselves against their tyrannical foes. They have proved marvelously what worth their salt they are, and shown to the world that they cared for their lives least where the question of the truth arose.

So the Islamic crusades mean to battle against the enemies for defence and for the maintenance of religious freedom. It never means to proselityse others to Islamic faith by force. Those who think that Islam is spread or will be spread by force are absolutely under wrong impression. When Islam itself considers it essential that religious freedom should be maintained at any rate, how is it then possible that it will ever allow to deprive others of the same which is their natural right. It is an infamous attack on Islam. Whether it be from our friends or from our foes, we ought to raise our voice against it and show our absolute resentment against the injustice done to our faith.

CHAPTER XV.

ISLAM'S LAWS OF WAR.

A CURSORY glance of any branch of civilization shows that it has been revolutionised by Islam. Before Islam, darkness, ignorance, and barbarism ruled the world, which gave place to refinement, culture and knowledge after Islam.

The study of other religions of the world makes it abundantly clear that any little difference used to plunge one into hatred and enmity against the other. These and similar others were the pastimes of the people during the period of peace. The latitudes that their brutalities could then reach during war can best be imagined. The treatment that used to be meted out by the Arabs to their enemies before the prophethood of Muhammad is given in detail in "Mujmai Imsal Kirmam". The mere reading of this book makes one's hair stand on end with horror, and one's blood run cold with disgust. A few of these barbaric deeds are given below, to show the value of Islamic teachings on war.

It was the custom of the Arabs to kill all the prisoners of war there being no exception even in the case of women and children. In their warfare, raiding when the enemy was least expectant and ruse when necessary, were the chief methods. Burning people alive was an ordinary occurrence. The clan of Banu Tamim once burnt alive the brother of Amr bin Hind, a chief of the Arabs, who swore to kill hundreds in vengeance. So with this view he raided the Banu Tamim, who learning this, fled with fear. Amr only got hold of an old woman whom he burnt alive. Barbarism was so deep in their hearts that when Amr was burning alive the old woman, a beggar came begging and met the same fate.

It was an ordinary affair to kill little children by means of arrows. Another method of killing was by cutting all the limbs from the body and leaving it to die in agony. Yet another form of torture was the revenge on dead bodies, that took the form of cutting off the limbs, opening the body and chewing the heart, as Hinda, the mother of Mu'aviya did in the battle of Ohud with the body of Hamza the uncle of the Prophet, and others. They used to pray and ask divine (satanly) help for the fall of the enemy, invoking that they would drink wine in their skulls. Still a greater cruelty was the

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opening of the bodies of living pregnant women, and chewing or cutting up the babes. To crown all this they used to boast of these cruel deeds of theirs.

Now with this in view, if one will study the teachings of the Holy Prophet Muhammad, about the treatment of enemies, one will understand the greatness of Islam and its Prophet.

Islamic teachings about enemies. The Prophet had absolutely forbidden the raid on the enemy when it was ignorant, except in the special case of the Beduins, who used to hide in the mountains and would never give an open fight; in their case it was allowed to attack them in the night. Not only that but it was the expressed wish of the Prophet that unless the attack of the enemy began first, the Muslim army was never to commence hostilities.

Once the Prophet sent Khalid Bin Valid with thirty soldiers of the tribe of Banu Jazima for the propagation of Islamic principles. In "Ibn Saad" on page 106 it appears that the Holy Prophet sent Khalid Bin Valid to invite them to Islam but he went and fought these people; when the Prophet learnt of this he stood up in fear, and facing the Qibla said three times "Oh! God, I am not responsible for all that Khalid did, and I am not to be blamed". After this he at once sent Ali there, to pay compensation for the loss of the dead.

According to Abu Daud vol: 2, page 10, of all the instructions always given to the commanders on the occasion of a battle, the most important was "Do not kill an old man nor a child nor a woman". If he happened to see the body of a woman in a battlefield he used to express anger. It was the custom of the Arabs, to first tie an enemy and then kill him with sword or arrow, this was also prohibited by the Prophet. Once Abdur Rahman the son of Khalid, did the same with a few enemies, and Ayrib said he heard the Prophet forbid it strictly, and Abdur Rahman made compensation by setting free four slaves, (Kaffara).

Before Islam the letter of treaties was never adhered to, but Islam strictly enjoined on all the observance of the terms of the truce or treaty, and the Quran emphasises this at more than one place. There are scores of examples when the Holy Prophet, in spite of some heavy losses kept strictly to the letter of the treaty or truce. Harifa bin Yamin wanted to immigrate, but the Quraish did not allow him to, until he had promised that he would not take part in any battle against them from the side where he was going. At the battle of Uhud, Harifa begged the Prophet to allow him to fight, but the Prophet reminded him of the promise he had made to the Quraish. Once Abu Rafai, a sort of an ambassador from Quraish came

to Medina, he became a Muslim and refused to go back, Muhammad sent him back saying that to retain an ambassador was against the term of truce.

The Qasids (messengers) used to be killed before Islam. Muhammad forbade it and also the ill treatment to the prisoners of war. About the prisoners of Badr he strictly ordered that they should be treated well, the result was that the disciples themselves only lived on dates, and gave the good food to the prisoners. In the battle of Hunen, six thousand persons were captured as prisoners. The Holy Prophet not only set them free, but gave each of them a suit of clothes.

These are the brief laws of war that the Holy Prophet Muhammad issued at a period which was considered dark and barbaric. As in other things so in this the world is coming to recognise the greatness of Islam. Many people amongst the non-Muslims are coming to think that Islam is the real religion that the world needs. Some of the nations have already adopted the many of the Muslim Laws of war, and some who have not so far done, are those who lack the greatness that is required for their adoption.

Before Islam the Army regulations were very inadequate, and often caused misery, havoc, and famine to those

who had nothing to do with the actual fighting. Armies on the march never kept on the roads, but marched through ploughed and crop fields, with wholesale loot and plunder of the possessions of the villages, en-route. When camping they never thought of the inconvenience they might cause to others, but pitched their tents at any place they thought best.

The history of the world bears witness to it, that our Gracious Prophet Muhammad was the first person to put an end to this. He not only strictly forbade these deeds, but also said that the Jihad of a Mujahed, who will do any of these things will not be considered as Jihad. The Prophet issued orders that at camping, only a limited space, just as much as necessary, should be taken.

No doubt the European nations have laws and regulations pertaining to the sites to be occupied by the armies when camping, and the routes to be taken by them, but the last war has shown that these are difficult to be maintained during actual war. It only shows that the civilized modern Europe could not reach that point which the Holy Prophet, 1300 years ago, made an uncivilized nation reach. The deeds done to Belgium when she refused to allow the German troops to pass through her territories, are a blot that can never be removed.

The Prophet strictly forbade the loot and plunder of the property of either the neutrals, or of those who had nothing to do with the actual war. In the book, "Abu Daud" there is the following: "We had been to an encounter and suffered from the lack of provisions. A flock of sheep was seen grazing in the vicinity, some of the men looted it, and started cooking their meals. When the Holy Prophet learnt of this, he came up to them, and overturned the utensils in which the meat was being cooked, saying that it was "Haram" (Forbidden) for Muslims to eat the meat of plundered animals." Those who regard Islam and sword as synonyms should see this and say with justice whether this act was not extraordinary under those conditions of the Arabs. The Holy Prophet never allowed in any circumstances even a little deviation from the principles of Islam and Justice. They ought to consider that a person who prohibited the capture of articles by sword, could never have allowed the capture of anybody's religion with sword.

If the European nations have such laws in their constitutions, it could only be admitted that they copied them from Islam to keep their reputations, for it is impossible to come across any such example before Islam.

One regulation which all the nations up to now have failed to adopt and use is that neither any person or persons engaged in seclusion in the Other regulations. Ibadat (prayers) to God, should be killed, nor their places of worship demolished. Other regulations were :

- (1) Not to cut down fruit-bearing trees.
- (2) Not to burn crops in the fields.
- (3) Not to plunder any town, village or building.

These are the regulations Islam made in the dark ages, and enforced them on Arabs the most ignorant people. Is it not a greatness of Islam that even the nations of today, the most civilized time, did not succeed either promulgating or following such regulations? Those who have studied the history of the German march through Belgium know very well how towns and villages were looted, how buildings were demolished, how people were butchered like animals, and the churches were pulled down. No nation can compare with the humane laws that Islam made for the conduct of warfare.

THE POSITION OF SWORD IN ISLAM.

Islam is a religion of peace. The non-Muslim authors of Islamic history have generally accused the Muslims of having used sword frequently for the promulgation of

Islam; hence from this their deduction that oppression is Islam's basic principle on which it seeks its universal ramification. But it is a false accusation which dwindles away into a mere farce when the fact is judged in the light of facts and justice.

It is evident from history that after the sad demise of the Prophet of Arabia the consistency of religion lasted but for few years. The caliphs and the monarchs soon fell prey, as naturally usual with every human being, to worldly ambition and desire, with the result that spiritualism of which the Muslims were master hitherto was lost. Their ambition naturally led them to their territorial aggrandisement, for which they had to use sword against their political enemies which certainly can never be accounted for a religious cause.

Islam prohibits to fight until the Muslims are obliged by their enemies to defend themselves. And to this effect not one but many injunctions can be found from the Holy Scripture which are decidedly a proof that how simple and inoffensive Islam is. In fact a religion ought to be judged by its principles it offers to the world and not by the actions which its followers exhibit. The principles of Islam are by the majority of human beings accepted as most practicable and worthy of our acceptance.

“Permission is given at those upon whom war is made because they are oppressed”, says the HOLY QURAN. This is one of the earliest verses permitting the Mushms to use arms in defence against their enemies. It can by no means be understood that it allows the Muslims to force their religion down the throat of the non-Believers. To the contrary it allows them only to defend themselves, and not to be aggressive at all.

In the early years of his mission the Prophet was harassed and persecuted so much by the Meccans that he and his faithful followers were compelled to resort to the necessity of using arms. But the Prophet preferred mildness and tried to ignore their malice and hatred as far as it was possible for him. However, the Almighty ALLAH, could not see long that His true believers should be harassed this way for apparently no reasonable cause. He therefore sent the following lines to His beloved Prophet consoling him that his troubles would soon be revenged upon his persecutors. Those lines are as follows:- “And those who disbelieved said to their apostle We will most certainly drive you forth from our land, or you shall come back to our religion”. So their Lord revealed to them; most certainly We will destroy the unjust”. P. 514: V: 13.

The tortures of the Meccans did not end at Mecca. Their rage was kindled into the fire of vengeance. The Prophet therefore had to emigrate to Medina. The Qureshites then raised a force of one thousand fierce wild Arabs, and marched on to crush those few Muslims who had renounced their faith and gone away along with the Prophet. Poor needy Muslims, who had not even the necessary patchment to cover their bodies with, their number scarcely above 350, could hardly think of attacking their enemies. It was thus that surrounded on all sides with fierce wild enemies, whose untamed passion kindled into the unquenchable fire of vengeance and whose burning ferocious eyes thirsty for the blood of those few Godly men, the Muslims were forced to take up arms and defend themselves. Could they do otherwise? They were not like the sheep of Christ to scatter away on the mere sight of their enemies and leave their master undefended in their hands to undergo the tortures of the cross. On the other hand they were brave, faithful and sincere. Though so small in number and so poorly equipped having only staffs or clubs instead of swords and spears, they willingly defended their Prophet.

Here at this juncture, the Muslims were fully aware of the paucity of their number and therefore were very anxious to secure a permanent footing for themselves in the land. An opportune promise from Allah descended

which gave them still more courage to materialise their hope which for their existence was so strongly needed by them. The promise of Allah, which runs as follows:—
“And most certainly we will settle you in the land after them; this is for him who fears standing in My presence and who fears My threat” (P. 514, V. 14), absolutely indicates that the Muslims had suffered more than a great deal and were about to lose faith when it was considered by the Divine Being to give them some stimulant in the shape of the above promise in order to freshen the spirit and renew their courage for their further activities.

The following is a tradition from the Holy Prophet denouncing in strong terms the murder of mankind for no sane reason. Abdullah-Ibne Omar says that the Prophet of God said, “The greatest crime is to associate another with God, to vex your father and mother, and **TO MURDER YOUR OWN SPECIES** or commit suicide”. This decidedly tells that Islam has taken absolute steps towards uprooting the greatest sin on earth of murdering the human kind.

In this connexion here we feel it to be our duty to remove the suspicion entertained by our Hindoo friends that Islam has been spread in India on the point of sword. Although owing to their old antagonistic nature, enmity and hatred for Muslims even now some times

repeat the words of the above kind, yet there is no doubt their hearts are fully aware of the falsity of this statement. And whenever they talk of the Muslims and Islam in general they always admit the natural elasticity of the Islamic faith that has been the true cause of its spreading.

‘Parakash’, a daily organ of the Arias writes in its issue of the 25th. January, 1931, under the caption of RESCUE 60,000,000 HUMAN BEINGS, while requesting them to consider all the non-touchables as Hindoos in order to keep their majority on their strength.

‘The Hindoos’ majority is always considered by the Muslims as a thorn to the welfare of their own cause. They want to change it into a minority. The way to effect it is to carry on a vigorous propaganda. It is undoubtedly the strongest and most effective way. And it is on account of this propaganda only that within the last eight or nine centuries the Muslims have risen from zero to seventy millions”.

Whatever the ‘Prakash’ has said is quite true and the Hindoos’ statement itself rejects their wrong conception that Islam has been spread on the point of sword. But the lesson hidden in this statement for the Muslims is that when they could rise from zero to seventy millions

during the past few centuries, why can they not rise to a few millions more now? Why can they not bring some more millions of people under their own Islamic standard, when they could increase from zero to billions on the strength of unity? Surely they can do provided they take to the task of the propagation of Islam so seriously as the foremost of all their duties in life to which they are bound either by the laws of society, religion or otherwise. If at least some people from amongst the Muslims come forward with the sole aim of living a missionary life for the sake of Islam, and the rest of the Muslims help them by all possible means, there is no reason why the Muslims should not increase.

Our enemies rejoice and propagate their wrong notion through their journalistic organs that the Muslims have not increased in number during the past few years as they did during the preceding centuries, because they could not get a chance for using sword. But they do not seem to be going through the censal statistics, the numbers wherein definitely show a marked increase in the Muslim population throughout the world in general and in India in particular. This increase in India is not comparatively as great as it was formerly due to the fact that a sectarian orthodoxy prevails among the Muslims for the last half a century as such that has busied them in the discussion brought about by the sectarian differences

amongst themselves, which has kept the Muslims apart from missionary career and checked the progress of the number of non-Muslim converts to Islam; and not due to the fact that the Muslims could not get chance for using their sword for such conversions. Even then we find that during this non-progressive period most of the educated Hindoos and Christians have accepted Islam for their natural religion having read the Islamic literature which they could get for themselves and being convinced of the soundness and universality of the principles which Islam offers to the world for acceptance.

The fascinating principles of Islam which have ever charmed the world and arrested its attention to the truth thereof, are even now at work to soak in that portion of humanity which is susceptible to the truth of the Islamic teachings. Men and women both from every quarter of the globe are daily accepting Islam with their willings owing to the naturalness and practicability of its principles. The Islamic mission along with its far-spread branches throughout the world is busily engaged in dissemination of the **TRUE DIVINE WORDS** which the great Arabian Prophet conveyed to us from Allah. And although its means are far feeblar when compared to those of the Christian missionaries, its success is as assured as the index of conversion in the Government reports and the Muslim monthlies decidedly show.

Today in England alone there are several thousand Christian converts to Islam, who are all educated, and who have accepted it with deliberation and a long careful consideration. Besides the best minds of Europe hold a very fair opinion about Islam. They say that it is more than probable that the whole world in near or remote future may accept either Islam or something near to Islam for its religion ; and the same opinion has been expressed by Bernard Shaw recently.

The chief cause of the backwardness of the Muslims in India and their degeneracy in regard to their conduct, character, number and morality is that education has not yet found its full course amongst them. It is due to this illiteracy prevalent among the Muslims that the Hindoos awoke to the sense of reclaiming them. In recent years their attempts have been solely directed to minimise the number of the Muslims by starting the Shuddhi and the Sanghatan movements, the sole subject of which is to convert only those Muslims whose fathers a few centuries back are suspected to be Hindoos. They have tried their level best to convert the Rajput Muslims in the Rajputana States and other provinces to a certain extent of success. Besides for the last few decades they have been vigorously trying to show the number of the Muslims on the censal records as much less as possible by putting Hindoos as their religion and Hindi as their

language against their names. The work of census is generally put under the hands of the Hindoos, who knowing that mostly the Musalmans are illiterate easily avoid the question of language and religion, and without the knowledge of those poor people include them among the Hindoos.

To say now that Islam has remained non-progressive in India because no sword is used now a days, looks absurd, as we see that during the last few decades when it is alleged that Islam has remained absolutely non-progressive, some of the noteworthy Hindoos in addition to several thousand un-educated ones have deliberately accepted Islam.

Having thus analysed the Hindoo mentality of today we now conclude that Islam is a natural religion. And it is due to its being natural and practical that the non-Muslim world is ever attracted to accept it as for her natural religion despite the non-activity of the Muslim missionaries, who are ever busy to outcast their own brethren on certain supposed religious grounds and find no time to array themselves against their religious enemies. "There is no religion based on falsehood. If such be Islam are we not all Mussalmans,?" Goethe.

Dr. Zwemer is a Christian of true missionary spirit, and type, and edits the well known quarterly, 'The Moslem world'. It has been his aim, as well as practice

to get hold of facts, however flimsy and unauthentic they may be, and to reproduce them by mutilation, and illogical reasoning in such a way as to cast a shadow on the principles of Islam and also on the life of the Holy Prophet. The latest example of this is visaged in his quarterly, of the April, 1931 issue, in which a sword, attributed to Ali, the fourth Caliph, by folk-lore is reproduced in colour. The learned writer as his wont makes it his opportunity to cast another shadow on Islam, by attempting to prove that the sword originally belonged to the Holy Prophet. He does not stop there, but goes on to say that it is the part of the legacy of the warlike teachings of the Prophet, to the Muslims, and raises the oft-disputed and refuted charge that sword played the determining factor in the history of Islam. I do not object to the sword being originally that of the Prophet. It may be his, which he may have given to Ali, who was both his cousin, and son-in law, but what is most objectionable is the allusion about it being the legacy of his warlike teachings to the Muslims. By his ability as a profound scholar, and strength as an able writer he attempts to pass this as authentic, without quoting for his contention, any single tradition from the huge mass reliable, or unreliable. All he quotes, is the passage from Carlyle's 'Heroes and hero worship', but instead of answering the point raised by the quotation, he simply says.

“However he (Muhammad) got it (sword), Islam has made much use of it and woven legends around the battlefield of Badr”. There could be no greater mutilation or misrepresentation of facts than this, for it is a proved and acknowledged fact that all the battles the Prophet fought were defensive, and that in most cases he forgave the offenders, and the aggressors. What I fail to understand is that, why should Dr. Zwemer, or for the matter of that any one else, attack Islam for the use of sword, when no religion regards defensive warfare as abhorring.

What about Jesus,.....The Prince of Peace, and the man-God of Christians? Has not he preached the gospel of sword? If not, I would like to know what this verse in the Bible, “Then he said unto them, But now, he that hath a purse, let him take it, likewise his scrip: and he that hath no sword, let him sell his garment, and buy one,” (Luke xvii. 36) means. The conversion of the Saxons by Charlemagne was not by preaching, but by sword. Even the Christian Carlyle whom Dr. Zwemer quoted, writes somewhere in the same book, “We do not find, of the Christian religion either, that it always disdained the sword, when once it had got one.” There are numerous examples to show the persecutions made, and blood shed in the name of religion by the followers of Christ. Christ himself would have resorted to sword, if he had faithful

adherents among his followers, and the means to do it. Therefore, the fact that he did not fight does not prove that fighting was abhorrent to him, specially in the face of the verse just now quoted from the gospel of St: Luke.

There are other verses in the Bible which bear out the contention, that given a chance Christ would have himself fought as did the generations of Christians that followed him.

"And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's and smote off his ear.

Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword." (Matt. xxvi. 51, 52).

To the same event in Luke Jesus answered him, "And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him." (Luke xxii 51). To the same St: John says, Jesus answered, "Then Jesus said unto Peter, Put up thy sword into the sheath: the cup my Father hath given me, shall I not drink it?" (John xviii. 11). All these verses show that the Master approved the use of the sword. And rightly or wrongly the silent advice in these verses was made much use of by the Christians. The Crusades, or the Holy Wars are but an illustration of this.

About the sword, the doctor makes so much use, or misuse of, it is better to quote from the reply given to him by the able Editor of the "Islamic Review", Working, England. "It is unfortunate that the cause of truth and justice shall have, every now and then, to be vindicated by physical force. The spirit which we call chivalry, and which is essential today as it ever was, although its form be changed, has constantly played its part among all people and in all ages;..... In ancient times the conditions of the society required of its champions, as we call them, that they should manifest their chivalry in single combat or hand to hand fighting,.....seeing that fighting was the only method known to them, certain weapons of war or beasts of burden came, naturally, to be associated with the names of their heroes. Thus, we read in the records of this nation or that, of a sword or a mace, a horse or an elephant as partaking of the celebrity pertaining to their possessors. This fact is universal, and there is scarcely a community whose history, recorded or traditional, does not tell us of a weapon or animal so distinguished....." Thus we see that some such thing is invariably associated with some one or other, and there is therefore, no reason to blame the Muslims for weaving a legend round a sword or a battle.

What is most astonishing is that Christianity being unchary itself, should feel horror at the thought of the Holy Prophet as a soldier, and general. "People in glass houses should not throw stones." Is it not a fact that even today the Christian armies are blessed by the church before they go out to fight? Is it not a fact that in South-eastern Europe the followers of the orthodox church rose in revolt against the British, as recently as the last month, October 1931, under the banner of the church? Were not the newspaper pages full of the headings, as the rising of the cross against the constitutional authority? Islam may well look askance at the records of Christianity. The bearers of cross and the followers of Christ, wherever they went, left a mark of blood which no amount of talking, and white-washing can erase from the pages of the history. Many pages of the history of Christianity are written in letters of blood, and are still wet, for its followers to shut eyes to them, and decry from house tops the sword of Islam. It is not good to judge Islam by those followers who have been guilty of intolerance and fanaticism, for Christianity can show an equally bad record—probably worse. What the real matter is, that the cause of this misrepresentation, and the onus of it lies on the Muslims themselves, because they have so far neglected the very thing that would have made it impossible for others to do so. If the Muslims had tried

to educate the world mind, by informing it of the teachings and history of our faith, then there would not have been this or any other misrepresentation for anyone to lead. We being engrossed in the immediate and the close, never thought of the ultimate and the distant, with the result that we have to face the blunt of attacks, in most cases misconceived, from all quarters. Islam is a missionary religion, but it never attempted to be so on a great scale, and only concentrated, as said before, to achieve on a narrower scale. The lessons of experience are better than those of ignorance, therefore an organised effort is required, both to check such onslaught, as well as to popularise Islam. Every big town in the world should have a centre from where literature on Islam should be distributed to those who are ignorant, or grossly misinformed about Islam. This is not only desirable but most essential, for we would be fulfilling the wishes of God, "..... and strive against them a mighty striving with it" (Quran). (XXV. 5.) I am sure that this will in the course of time, have the desired effect.

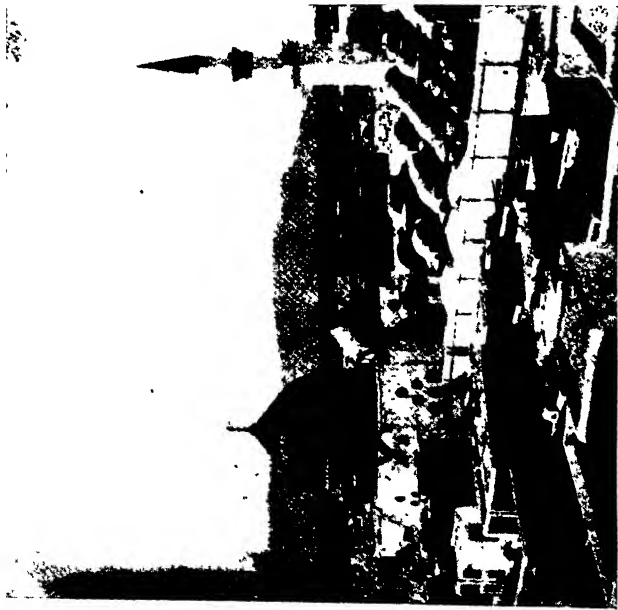
I reproduce below the prophecy of George Bernard Shaw the world-famous English author, regarding Islam a hundred years hence. I leave the following to the readers of this book to judge the statement for themselves while

keeping in view the vivid axiomatic truth spoken by * G. Bernard Shaw :—(Putting the words into the month of one Mr. Hotchkiss he says) “I happen, like Napoleon, to prefer Mahometanism. I believe the whole British Empire will adopt a reformed Mahometanism before the end of the century. I admire him and share, his views of life to a considerable extent.”

That greatest of all socialists, George Bernard Shaw who is nothing if not an atheist has recently, in his characteristic style, sought to prove—and what is more, has succeeded too, as he always does—that one hundred years hence and even before it, England in particular and the rest of the Western World in general are bound to embrace Islam.

When one considers this statement of “G. B. S.” in the light of the fact that he is thorough-going atheist, that no doctrine and no dogma of any religion whatsoever has been left unscathed by his pen and that the world of the West rightly considers him to be the greatest intellect of modern times, one is bound to realise and accept the great weight of his arguments; and, to the opponents of Islam, there is nothing left, but to acknowledge the sheer truth of the matter. This scoffer of religion who himself has gone astray from the path that leads to light, has yet

* ‘Getting Married’ by G. Bernard Shaw pp 290.



GEORGE BERNARD SHAW.

the World-famous English living author who predicted that the world in general, and England in particular will within the next hundred years either embrace Islam. or will adopt a religion similar to Islam, (see his 'Getting Married').

shown the way to others. Needless to say that the great intellect of "G. B. S." could not but come to the conclusion that in the near future, all intelligent people who want a religion to guide them spiritually, morally, socially and indeed in all the various and varied activities of life will find in Islam the one perfect and infallible religious system which would make them happy, contented, progressive, at peace with all the world, and hopeful for what is to come.

FUNCTION OF RELIGION

With "G. B. S." the greatest and most important function of religion is that it should be helpful to humanity in leading a better and fuller life. All the religions that failed in this respect will have to be discarded. He next enumerates the reasons why Islam and Islam alone can satisfy all the aspirations of modern man in regard to this most important fact of life, a fact which has to be faced by man if he is to live a life worthy of the Man whom God has created in his own image.

PHILOSOPHY AND SCIENCE

The first argument advanced by 'G. B. S.' to prove the universal acceptability of Islam is that it has a great power of absorbing every progress made by philosophy and science. Different religions have different kinds of the power. For example Hinduism readily absorbs superstitions and makes the latter a part of itself. Hinduism, when it comes in contact with some other religion, will

not be able to take from the latter anything except its superstitions. Islam, on the other hand, in such a case, squeezes the best part of the other religion's ethics and makes it its own.

GREECE AND INDIA

In the first stage of its life, Islam came across Greece and what happened! Why only this: the Grecian philosophy was made to form part of Islam.

Similarity when Islam met Hinduism, it chose *vedanta* from the latter and incorporated it. Indeed one can name no great system of thought, religious or otherwise that this world produced and Islam did not take something from it, and yet it kept itself in its original purity. To this day it is as always has been and will be so, and no outside influence has been or will be strong enough to affect or modify its fundamental principles.

PROGRESS AND ISLAM

"G. B. S." further points out that let the world progress as it may, let man rise to such height of philosophy and science as he has never done, Islam will always be able to find room for all of these things in itself. The progressive people, the great scientists and the great philosophers who will have reached these heights of thought and accomplishments not all find it difficult to become good pious Muslims without parting company with their new thoughts and philosophies.

INDIVIDUALISM IN ISLAM

The second reason of the universal acceptance of Islam is that it has laid great stress on the liberty of the individual. The conception of individualism is so strong here that its parallel can nowhere be found. Neither Greece and Rome of old nor the present progressive states of Europe and America can show such perfect individualism as Islam established at its very beginning, thirteen hundred years ago. The idea and really honest and thorough practice of brotherhood in Islam are truly wonderful. Other religions there have been which have advocated this brotherhood or equality of man, but all this has been and is mere talk. When it comes to materialise the theory, the latter evaporates into thin air, while the equality which Islam preaches and has established is based on the bed-rock of truth and works in all its glory.

THE CLASH OF COLOUR,

In this world of ours, that is to say, in the world other than that of Islam, the clash of colour reigns supreme to the undoing of much that is good in humanity. Wherever the black, the brown or the yellow comes in contact with the white the latter dominates the former and secures for himself the fruit of the former's endeavours. Race superiority suppresses religion.

In the West in particular race and nationalism and class consciousness threw religion to the background but in Islam all those who are of the faith are equal without reference to colour or race. When in the West one happens to ask a person, "Who are you?", he answers, "I am an Englishman" or "I am a Frenchman " etc; but in the World of Islam the African, the Turk, the Persian or the Indian Muslim all of them will simply say "I am a Mussalman." Thus it can be safely said that Islam puts religion before everything and makes all believers equal.

All this resulted in the incontrovertible fact that every Muslim has come to regard himself as the equal of every other Muslim, thus making the conception of 'brotherhood' in Islam a solid, honest and workable fact. The Holy Prophet (may peace be on him) and his Ah-Lul-Bait the Spiritual descendants of the Prophet have provided ample proof of this brotherhood, this equality and this individualism. The poorest of the people, could call to account the Khalifa himself before a court of law. Every Muslim considers himself to be capable of becoming even a King provided he is worthy. History shows that even slaves became masters and rulers of great realms, so much so that recently a "seller of tea" had nothing to prevent him from establishing himself on the throne of Afghanistan.

PROPERTY IN ISLAM.

In Islam the sub-division of property has been enforced by law, thus giving every one an opportunity to possess wealth and be independent. The great ideal of Socialism which in the West is even now far from being realised was accepted as a working principle thirteen hundred years ago. Islam made the land the property of the State, which leased it out to all the subjects on a variable rent. Islam in fact acted on the principle of not only the greatest happiness of the greatest number "but also the greatest happiness of all."

CAPITALISM.

Capitalism, that terrible curse of the modern age was made impossible by Islam.

Usury was prohibited. The idea was that each and every individual should work to earn his living.

The foregoing are some of the facts on which "G. B. S." has based his assertion that the world in general and England in particular, will have to embrace Islam or some such religion which is akin to Islam.

Muslims will be gratified to learn how the most advanced sociologists of the West are veering round to make Islam their own so that they should be happy on

earth. We pray that God may give them *Tawfiq* to embrace it not only for their wordly ends but also for their salvation in the next world.

ISLAM'S ATTITUDE TOWARDS ITS ENEMIES

There are many religions in the world but the most noteworthy ones with the largest number of followers are Christianity, Islam, and Buddhism. Hinduism also is considerably a religion of importance regarding the number of followers it has, although in view of the same it ranks fourth. The followers of all these religions propagate for the principles their religion offers them and in which they so staunchly believe. But with the exception of the Muslims all other persons propagate their religion and its tenets by criticising other religions than their own; which act logically does not prove that their religion does contain some attractive qualities for the world.

The truth is that there is nothing so attractive natural and appealing mingled with the uttermost truth that may catch the fancy of the world. And this is the first and foremost reason why they always invite the world by criticising, cursing and condemning other religions. Nor is their attitude in the least different towards Islam and its followers. When they abuse Islam in their offensive manner, the Muslims are compelled to take to the defence of their religion in as much that they themselves

often become offensive in their nature by going to extremes. Yet Islam has so many qualities in itself that not one religion in the world can challenge the least comparison to it. At present we shall talk of only one beauty of Islam which is that not a single principle of it is that may lead to the moral ruin of a man's character. Every principle of Islam has been constructed as such from every possible point of human life with as much perfection, that it is impossible to say that its principles are impracticable.

Looking to the principles of Christianity we find that it teaches us to be so submissive as to offer our next cheek also if somebody slaps us on one. Apparently this teaching looks very good and divine, but in the world of practice it becomes quite impracticable a matter. The Christians themselves cannot follow this teaching to the letter which is evident from their 'Christian' mode of living that they are ever ready to fight with their enemies. Their governments keep their man-of-wars ready, organise their armies, and preserve artillery and magazines in order to make use of them against their political and religious foes.

Similarly in Hinduism the principle of Newg is such a principle that though secretly practised by the Hindus has never been publicly avowed. The principle of Newg is such a shameless principle that the Hindus themselves find it to be impracticable and most immoral to admit it for a principle.

To the contrary Islam affords such a practical teaching, that every one can follow it without any difficulty. The Holy Quran says: "O you who believe! do not follow the footsteps of the devil; and whoever follows the footsteps of the devil, then surely he bids the doing of indecency and evil." XXIV: 21. If anybody makes a mischief, it ought to be considered in the first place as to how such a man can be improved. If punishment to such a man is necessary, to grant him a pardon will never be legitimate and justifiable. But if that man can improve by a mere grant of pardon. to punish him will be the greatest folly. So Islam has adopted a medium course asking its followers to act always as the occasion may require. It speaks much of spiritual purity and teaches us a lesson of higher morality. It not only inflicts punishment on the sinners but it also lays down instructions for uprooting the very source of sin. Accordingly about the adulterators and the professional sinners the Holy Quran enjoins "(As for) the fornicatress and the fornicator, flog each of them (giving) hundred stripes and let not pity for them detain you in the matter of obedience to Allah." Quran XXIV: 2. Such criminals ought not to be dealt with kindness, so that others may learn a lesson, and may always keep themselves away from perpetrating sins. Islam does not keep itself contented alone; but it lays down specific injunctions to blockade all the original ways

through which a desire for the commission of sins created. Those ways are eyes, ears and sexual organs through which a sin can easily allure the simple heart of a man. The Holy Quran says "Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is aware of what they do." Quran XXIV: 30.

Islam strongly advocates the cause of spiritualism, the chastity of mind, and the purity of heart. It not only prevents us from committing sins, but it shows us the way by which we can avoid sinning. Other religions only ask us not to commit sins, but they never show us the way as to how we can avoid it. If Islam asks us not to speak falsehood and not to steal on one hand, on the other hand it shows us the disadvantages to which we may be put if we were to act against its command. If it orders us to offer our prayers or to go to Mecca, it at the same time speaks to us of the profit we may gain thereby. In order to prevent us from committing fornication, it has kept in view the same method. The Quran says "And say to the believing women that they cast down their looks and guard their private parts and not display their ornaments except what appears thereof" Holy Quran XXIV; 31. In the first place such actions are mostly polluting, and secondly they are mostly destructive. Accordingly such sinners are always suffering from

fatal diseases throughout their life, and their offspring inherit the same from their parents with the result that they also suffer like-wise for no fault of their own. Hence whatever Islam orders us is worth our appreciation, and it is essential for every discreet man in the world to try his utmost to follow it to the letter, so that he may be able to lead a life worthy and honourable for himself and others.

CHAPTER XVI.

THE WORLD'S BEST MILITARY LAWS.

IT is a great mischievous statement that Islam is a religion of sword. The fact is that Islam is a religion of peace, and tranquility, and submission to the will of God. I say to those who confuse the militarism of Islam with religion, that Islam is also a religio-political state, a theocracy in short. It is both a state and religion, the one and the other cannot be separated from it. For a state to progress the requisites are that it should be strong enough to check internal aggression as well as external aggression. It is a political theory accepted from the times of Secrates to the present. All the political writers, and constitution makers of the world have always recognised these two principles, because without them no state can march towards progress, and advancement. To the students of politics, and the theory of the state this shu d have been abundantly clear, yet in their zeal to decry Islam they often ignored the acknowledged principles.

To secure from the internal aggression a Police Force is needed, and for the security from external aggression adequate Military Force is necessary. No state has from times immemorial been without these two forces. It is therefore no crime that Islam maintained these, for as acknowledged by the whole world, so long security from external aggression is not assured a state cannot live long. I would point to the critics to have a look at the theory that life is the struggle for existence. The acceptance of this theory at once makes the necessity of a military force vital, for it being the case the stronger nations would conquer the weaker ones, either just for the sake of conquest, but mostly for imperialistic purposes. Under an imperialistic regime a state or a nation cannot thrive, for its interests clash with the imperialistic interests. I would also like to point out to the present state of the world, that inspite of 'disarmament talks each nation is providing in its budget more and more for expenses on Army and Navy, and now Air Forces as well. I ask therefore from the blind and bigotted critics that if the foregone facts are right, then why Islam alone is to be blamed. The truth was distorted from the context and confused because it was decried to be a religion of force, causing havoc and misery to the unbelievers. It can be easily proved that this allegation is entirely wrong and malicious.

In the beginning Islam had no military organisation, and hence it suffered from both external, and internal aggression. It was when this became unbearable, Quran proclaimed, "Fighting is enjoined on you, though it is an object of dislike to you." II. 26: 216. Let those, who think that Islam fought for booty, ponder. They were too weak to carry on the struggle against the mighty forces that were bent upon their destruction. Though they disliked the war, they were compelled to resort to it for the sake of unhampered progress. They did not fight till they could avoid it, but when they discovered that it was impossible even to live peacefully, they resorted to it. It was for security and progress that they fought. To think, therefore that it was either for compulsory conversion, or booty is not only erroneous, but, as I said before, mischievous. The thing is that people either do not understand the meaning of Jihad and Jazia, or that they do not want to understand it; they believe that Jihad is the name of any war fought with those of other religions, and that by dying in it Muslims are promised heaven. It is true that Muslims dying in the Jihad are promised heaven, but every war is not Jihad; Jihad is that war in which the cause is the protection of the religion of God from foreign aggression; and Jazia is a tax on the conquered unbelievers in return

of the religious freedom and personal safety granted to them. I wish that people before criticising try to learn the nature and the significance of the thing to be criticised.

Islam is a religion of peace, but when people are seen bent on aggression it is natural, and I say permissible, to resort to protective means. We find in all states the same principles working, and there is no reason why should people object to it in Islam. This misconception about Islam, to paint it as a horror in the eyes of the world is the work of Christian clergy and those influenced by it. Islam resorts to protective warfare which all codes allow, and yet no body criticises other nations for the same. I can proudly say that the Muslim Laws of war are more humane than those of any other religion or state. I will endeavour to show the same below by quoting from other religious books, as well as from Quran.

Hindu Laws of warfare, or of enmity towards the enemy are the most inhumane. "Ay Raja you may prosper in your Raj; may you give peace to your co-religionists: You give hard chastisement, therefore burn the enemies of other religion to ashes, and hang upside down the helpers of our enemies." Yajar. 5 : 32. 12 : 13. "As I cut the throats of the enemy, so do you do." Ibid, 5 : 32. "Those who are our enemies, or those whose enemies we are, if these are given water and grains by any one, then he also becomes our enemy." Ibid 6 : 32

“Protector of subjects destroy the enemies in the battle-field, as the sun destroys the clouds.” Ibid 27 : 28.

“Ay commander who burns like fire, give them a punishment so that they cannot harm us.” Ibid 8 : 32. “Ay Arjun as I cut the throats of the enemy, so do you cut, and remove those who are my enemies.” Ibid 6 : 8.

The laws of the Israelites show that they were very revengeful, and that to them it was a good deed to destroy the enemy. “And Moses sent them to war, a thousand of every tribe.....and they warred against Medianites, and slew all the males.....And the children of Israel took all the women of Midian as captives, and their little ones, and took the spoil of all their cattle..... And they burnt all their cities.” Num, 32 : 1 to 6 “And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and made them pass through the brick-lin, and thus did he (David) unto the children of Ammon.” II Sam. 12 : 3 1. “Lord speaks to Moses; Then ye shall drive out all the inhabitants, of the land before you, and destroy all their pictures.....And ye shall dispossess the inhabitants, and dwell therein for I have given you the land to possess.” Num. 32 : 52 : 53. These are the laws of treatment, and no body raises the voice against them. Even Christ the supposed messenger of

peace said. "Then he said, unto them he that hath a purse let him take it, and likewise his script: And he that hath no sword let him sell his garment and buy one." Luke. 22 : 36.

These quotations show that the above mentioned three religions not only did feel the need of possessing arms. but that they were, with the exception of Christianity ruthless in their warfare, and hatred, and terrible in their vengeance. While the Muslim wars were never revengeful, but were for their self-protection, and in that too as I will show, they were very humane.

About Jihad the Quran says, "Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them. Those who have been expelled from their homes without a just cause, except that they say; Our Lord is Allah." xvii. 6 : 39, 40, This verse was revealed when Muslims were very weak, and as such to say that Islam was for booty, is, in my opinion nothing short than a dirty lie. It can be proved that Allah only enjoined on Muslims to fight when it was absolutely essential, and when religion was itself in danger. Allah says. "And fight in the way of Allah *with those who fight with you*, and do not exceed the limits, surely Allah does not love those who exceed the limits." 11,24 : 190. To fight in the name

of Allah means that it was to be when religion was thwarted, and the qualifying sentence 'with those who fight against you,' makes it abundantly clear that Muslim warfare was not offensive, but purely defensive. Quran again lays down, "And do not fight with them at the Sacred Mosque until they fight with you in it, but if they do fight then slay them. But if they desist then surely Allah is Forgiving Merciful," ii.20: 191,192. Can such clemency be found in other religious injunctions about war? With all this permission to fight, I would like to point out to the critics that Quran again and again emphasises that even in fighting do not exceed the limits, which means that do not be inhumane.

We have seen from the quotations from other religious books that the enemy, however far he may be is ordered to be caught and slain, while Islam orders "But if one of the idolators seeks protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety; this because they are people who do not know." X,1:6. These Islamic injunctions show very clearly that the Muslim warfare was not for conquest, compulsory conversion or booty, but for self-defence for otherwise Quran would have allowed the Muslims to fight the enemy till they vanquished, instead of warning them to stop when the limit is reached.

The world knows that there are no such humane laws of war. Even in the modern times, with all its advancement and culture nations draw swords against each other. The Great War of 1914 is a striking example of inhumane wars. Islam never permitted Muslims to raid on others, but only allowed them to fight when they were themselves raided and oppressed, or otherwise ill-treated or persecuted. Quran asks, "Will you not fight a people who broke their oaths and aimed at the expulsion of the prophet; and they attacked you first, do you fear them." X.2:13, There is an exhortation to fight but only when they were attacked first.

Islam always preferred peace to war, and all the Islamic teachings are based on it, for instance the Quran says, "So long they are true to you, be true to them, surely Allah loves those who are careful of their duty." X.2:7. There is no religion in the world except Islam which laid any great stress on peace. It says, "And if they incline to peace, then incline to it, and trust in Allah; surely He is the Knowing Hearing. And if they intend to deceive you then surely Allah is sufficient for you," viii 9:61,62. The enemies always broke their treaties, and always remained enemies, therefore to punish them the Muslims could declare war, but if they again beg for peace, and even knowing that they would break the

same again, Muslims are asked to incline for it, and grant peace. It hurts one to see in the face of such injunctions how can any man belie them, and tell that Islam was for booty or compulsion; this action of theirs reflect on their religions, because to tell a lie and give it currency in the face of truth, every good and true religion prohibits.

The world believes that everything is fair in war, and as such nations resort to all sorts of things to defeat the enemy; strategy and tactics play a great part, but Islam forbade all this, even in war it taught not to loose the qualities of fair play, and square dealings, because it is a religion of peace, and is for the good of all, and wants all to embrace it, and as such gives to them all opportunities to realise its greatness.

Islam allows to fight not for booty, but till persecution is stopped. Quran says, "And fight with them until there is no persecution," ii.24:193. This verse clearly shows that fighting is not to be continued after the persecution is stopped. It does not mean that till all embrace Islam, for compulsion in religion is prohibited in Islam; "There is no compulsion in religion." ii.34:256. Islam made the true path known and invited all to follow it by telling of the pitfalls on the wrong path, and after this there was no need to use force or compel people to

embrace it. Islam acknowledges the free-will and personal right of man in his actions. It is therefore a thousand pities that mischievous critics harp upon that Islam compels in, and uses force in religion while the truth is that, "The dwellers of the desert say we believe. Say you do not believe but say we submit, and faith has not yet entered your hearts." XLIX. 2:14. This verse shows that religion is a question of belief with heart, and not just profession by lips. Such people are called hypocrites and about them the Quran says, "Surely the hypocrites are in the lowest stage of fire." IV. 21: 145. Compulsion in religion is forbidden and God addresses the Prophet "Will you then force till they become believers." X 10:99. At another place God tells him, "Therefore do remind, for you are only a reminder. You are not a watcher over them." LXXXVIII. 21, 22, and continuing, to tell him not to worry if they turn away from him, that, "We have not sent you as a keeper over them". IV. 11:80. While the clearest injunction, and one which should stop the mouths of the critics is, "The Truth is from your Lord, so let him who please believe, and let him who please disbelieve." XVIII. 4: 29.

All this I hope, will make abundantly clear that the Muslim laws of warfare are the most requisite and humane. It is nothing horrible or objectionable. The

following of these principles will take the world nearer to permanent peace and tranquility, and will minimise the world's possibilities of war to the lowest. All nations and all countries will then be able to thrive and prosper. From the early times upto the present the best are the Muslim defensive measures, because they are based on human nature. They are also best because they are made by God Who is All Knowing, Seeing. There have been no doubt stray cases of force and atrocities by Muslims, but for them to condemn Islam, I think, is not fair. Islam came to preach peace, and those who stayed away are to be blamed individually, so it cannot be believed that Islam is a religion of horror.

Christianity, as I said in the beginning, was always against Islam, because it thought it to be a great danger to itself, hence the clergy and those in their pay or power sent forth from time to time tales of woe, and misconstrued before the world the principles of Islam. In spite of this there were and still are some Christian writers who have been truthful and just. Helum in his 'History of English Constitution, in volume one chapter two says, "Islam was certainly presented to the people, but no one was forced to accept it. whoever accepted got the rights the Muslims enjoy. It gave release and freedom to the conquered from all shackles, to which a victorious nation puts the defeated. Other men in other

regimes tried to do the same, but they failed, while Islam did it because it included it in its laws". La Martin in the 18th century wrote, "Muslims are the only nation in the world who have given freedom to all." Mr. Salden even goes as far to say, "Muslim gave more than necessary freedom to the adherents of other religions."

This shows, and the subsequent events in the history of the world, show that it is coming to regard the truth about Islam, that it spread with gentle persuasion, and patient preaching, and not with force and compulsion. Compulsion in religion defeats its own purpose, for the convert cannot be called the true believer, because it is outwardly and fear that he professes the forced faith while in his heart he remains firm to his former belief. Islam is not a religion of blind faith and dogma, that it should be followed without knowing, as the Christians follow their dogmatic beliefs without investigation, but is a religion in which one is ought to learn, and know it, to follow it. One must be satisfied that the religion he follows solves all his points, and answers all his questions, and satisfies him in all respects. I can say with conviction that Islam is the only religion that satisfies all human, social, political, and economical problems. It is a code of law as well as religion, and human conduct.



A Bird's-eye-view of El-Madina. The Holy Prophet's green Tomb with the Mosque being in the middle.

CHAPTER XVII.

THE INFALLIBILITY OF THE PROPHETS.

THE Christian theory of original sin, that a child is born in the state of sin is detrimental to the positions of all the prophets. The only being exempted from this sinful birth is Christ, whom the Christians believe as such, because to them he is the son of God, conceived of the Holy Ghost. In other words this Christian theory means that all those prophets who were born, and died without baptism, lived and died in sin. While according to Islam it is a false belief. It regards all children born in the state of sinlessness, and about the prophets its theory is that they were sinless from the moment of birth to death, because they were infallible. Muslims do not believe Christ as son of God, because they cannot conceive for a moment that there was any need for God to be born as man to redeem the world, for if He wished to, He could have just wished and the

world would have been redeemed. Just because Christ was born sinless he could not be a son of God, for then every child born should be the son of God, as every man is born sinless. All prophets were sinless.

The Christian theory of original sin will break if the meaning of the word sin is explained. Sin means the breaking of the law of God which liables one for punishment. Therefore for an action to be regarded sin the following four conditions should be present. First that there should be the law of God, second that the breaker of law should have information of the existence of that law, third the breaking of the law was deliberate, and fourth that the offender had been deemed punishable. So long these four are not present, or so long as any one of them remained absent the word sin or offence cannot be applied to that person. What is the original sin; the sin committed by Adam; because he committed the sin we are sinful, it means that if the father committed theft the child will be a thief. Then again according to Christian church marriage is a sacrament, a union sanctified by God, pure, innocent, and sinless, then how the issue of a innocent and sanctified union can be sinful the Christians can only understand.

According to this no prophet can be proved to have had any sin. There are many verses in Quran, and Bible itself

which show the infallibility of the prophets. It can also be proved by the process of common sense argument that people entrusted by God for the task of bringing the world to the goal of Truth must be devoid of sin.

The first argument is that the truth of the infallibility of the prophets cannot be proved unless every action of their lives can be believed to be sinless. When a person proclaims amidst a nation his prophethood he in other words admits that he has got a special relation with God which other human beings have not, and cannot have. Therefore the first thing to be considered is whether his life had been sinless or not, because the person of God is sinless, and as such his messenger cannot be sinful. If, therefore the life of the person claiming prophethood had been clean, and sinless, then his claim will be tested by other means till it is established beyond doubt. But if on the other hand closer, and critical scrutiny showed it to be unclean, then no body would think more of him or his claim. This is essential because mind cannot understand that God could do special favour to a person who was not innocent it is because of this that the prophets had called upon their past years of life to show that they were sinless. Christ himself says. "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me" (John 8. 46). Quran has similarly put forward the past life of the Prophet as a proof of his prophethood, "Say:

I have indeed lived a life—time among you, before it: do you not then understand?" (xi. 2:16)

The second proof of the infallibility of the prophets is that they do not lack faith and trust in God, which is the cause for committing sin. In the every day life it is seen that when a person tries to commit sin he looks on all sides to make sure that he is not watched. It is nature of man not to commit sin before other person, therefore it could not have been possible for a person, who was destined to become prophet and who had absolute faith in God to have committed sin before his prophethood. The less the faith in God, the nearer is man to committing sin, but with absolute faith in God which the prophets had they were far from it. They not only stand on the highest pinnacle of faith, but through them people learn to have faith, and under this they could not do a thing which is against the wishes of God. In Quran God says about them, "They are honoured servants they do not proceed Him in speech, and only according to His commandments do they act" (xvii. 2:26)

ISLAM AND OTHER PROPHETS

Islam came for peace and tranquility in the world. So long any country remained under it, it enjoyed peace and tranquility. It was because of Islam that for the first time the world learnt the gospel of tolerance, and mutual love. The world had become like a withered and dried garden,

Islamic
principles.

but became green and fruitful again by the watering of Islam. Before Islam human society was in constant warfare, and collision with one another; man had become the enemy of man. Religions were equally in a bad state; they regarded their first and foremost duty to be that of crushing and killing the followers of other religion than their own. The histories of Gibbon, Ibn Khaldoon, and the Greek and Roman manuscripts all show how much each nation or religion was bent upon the destruction of the other. The idolators did all they could to vanquish the Jews; and the Jews in their turn, when they became important, not because of the idolators, but because of their hostility to the new religion preached by Jesus Christ, massacred the others. Christianity when it spread and became fairly strong embarked upon deeds of bloodshed unheard of so far, to crush the Jews and the idolators. The pages of early Christian history are written in letters of blood of the human beings that it shed in persecution and massacre. Every new religion was bent upon the destruction of the old ones, and the old ones were bent upon that of the new one; the result of it all was that millions of human beings lost their lives. These religious wars virtually made a hell of the earth.

Times took a new turn; history opened a new page. It was the renaissance of Europe that spread all over the continent from one end to the other.

The causes of religious antagonism

In Europe before this event for centuries bloodshed and murder was carried on in the name of the religion; so much so that it could be said that every bit of land had a drop of human blood on its head in its name. This was because the real religion was hidden by the clergy to be exploited for the power, and the position of self, and people came to know of it, for which they were led to kill. Renaissance brought Greek and other literature into Europe, and the Europeans poured their souls in it to find a solution to the then state of existence. The atmosphere was electrified, for they found something that was better than the religion that had become a horror. They wrote books themselves discussing the events, and put the blame of all those things of horror on religion. In fact they are not to be blamed, for they were forced to regard religion as a bloodthirsty hound that is never satisfied; if there is any blame it should go to the clergy which was selfish, and corrupted, and tyrannised people out of their wits. The clergy had made the world so miserable that they regarded religion as a breadful bogey, and shivered at the mere thought of it. The deeds that were done in broad day light in the name of religion chilled them to the bones.

They felt disgusted with such religion, and revolted against it, secretly in the beginning then openly later. This revolt on their part led to what is known as Reformation, which now passes by the name Protestantism. It threw out all the cruel things from the old religion. In fact it may be called as a revolt against the clergy. It was these things that made human beings call religion the cause of misery, bloodshed, and destruction.

Jews and Christians, Hindus and Zoarastrians, because of their ignorance regarded Islam as one of the other religions, and by speech and writing sent forth such vituperative literature about Islam that a great section of the world believed in them that Islam is a religion that is against peace, and dangerous to human tranquility. They also believed that where ever it went it destroyed the religion of the place and killed its adherents. Not being content with this they said that its purpose is to abuse other religions, and treat their founders with malice. In contention of these false charges against Islam they put forward their imaginary cases.

All these antagonistic versions about Islam are baseless, and groundless. Quran tells at many places that Islam is in no respect a new religion but that it is the same religion of God, only completed and perfected, for in-

Misconceptions
about Islam.

Islam is no
new Religion.

stance it says, "And who believes in that which has been revealed to you, and that which was revealed before you," (Quran. I, 1:4). The critics should read Quran before they criticise. The above verse clearly shows that Muslims are asked to believe in the books which were revealed to other prophets prior to its advent. No Muslim can remain a Muslim unless he believes in the revealed books of other religions. A study of the religious books of all other religions show that they do not ask their followers to believe in the religious books of other religions. Muslims are not only requested, but are ordered to do so.

The above verse of the Quran refers to the books revealed to the prophets of other religions, but there are also in

No distinction
between the
prophets.

Quran verses which ask Muslims to believe in all those prophets to whom the books were revealed or not. The beauty and greatness of a true religion are present in Islam. When God is one and all are His creation, therefore it could not be possible to distinguish between the prophets He sent from time to time for the guidance of mankind. If God's purpose was the same in sending all the prophets then all should be respected equally; as Islam orders the Muslims to do. According to conditions and requirements prophets were sent, and

books were revealed to them. It was necessary for God to send different prophets among different people, because then under those conditions of transport, and communications it was impossible for the whole world to hear the word of God, through one prophet. So God sent them at intervals and in different countries; those who followed did not bring new religion, but the same modifications etc. according to the changed circumstances. The only difference that there could be is that the books revealed to different prophets got different names. The uninitiated and the ignorant thought because the name of the book was new, the religion was also new, and started abusing and condemning it as the worst thing on earth, but those who were gifted with intelligence, and felt the necessity of a religion that should keep the relations between the Creator and the created Cordial, saw in each new book, and in each new prophet the reason for which he was sent, and followed it.

Under the old world it was impossible that a religion brought by a prophet to have reached all over the

globe, therefore God sent at different
 Prophets. times and in different people

His prophets to preach to the respective people His word. It would have been great injustice, if those people, who did not hear the word of God through no fault of theirs

were to be sent to hell. God is merciful and beneficent, and it was against His mercy and justice to have been so unjust and cruel to condemn human beings for no fault of theirs. Therefore not once but many times He sent prophets who taught the people the correct path to follow. Those who heard the prophets followed them entered God's grace, but those who rejected and took no notice of it suffered and will suffer on the day of reckoning.

There had been probably altogether one lakh twenty five thousand prophets in the world and Quran only speaks of those who were prominent; it was because otherwise it would have become very voluminous. On the other hand Quran is a literary achievement unequalled in brevity, and graphicness. Those who know Arabic can only enjoy the beauty of expression and conciseness of matter in Quran. Where ever in Quran God orders a thing He briefly states the significance of it, for instance about prayers in briefest of terms Quran says that it protects from harm, and mischief.

On the day of Judgment prophets will be called up to say if the Word through them reached a certain person or not. There is no country where some one was not sent to guide its people. Quran says not only to nations but to groups of the same nation scattered over different

parts Prophets were sent. God is kind and He could not have been so cruel and unjust as not to have sent some one to the guidance of all people.

In Quran God tells the Prophet of Islam that He sent many more prophets before him, and that the history of the few was only told in Quran. This clearly shows that there had been no people to whom a prophet or guide was not sent by God. Therefore it was made obligatory on all Muslims to respect all those prophets mentioned, as well as those not mentioned in Quran, and to regard them as the messengers of God. A Muslim has to follow Islam, no doubt, but he is forbidden to abuse or insult the prophets of other religions. If a Muslim abuses any other prophet then he commits a sin, for God has clearly ordered that those who believe in God, His prophets and do not distinguish between them will have a great reward. The Quran fully explains the above in the following words, "Surely those who disbelieve in Allah and his apostles, and those who desire to make a distinction between (this and) that; these it is that are truly unbelievers, and who have prepared for the unbelievers a disgraceful chastisement," (Quran. vi. 21: 150-151). There can be no greater and clearer order about it than this, as it also strikes at the root of great evil, for if people were allowed to believe only in one, and asked not to believe in others then there would be a constant warfare in the world.

God says, "He has made plain to you that the religion that which He enjoined upon Noah, and that which we have revealed to you, and that which

Complete religion. We enjoined upon Abraham, Moses and Jesus, that keep to obedience and be not divided therein", (Q. 25. 2: 13). This shows that the religion taught by all Prophets was the same. In principle they were the same, but in detail there have been differences, and these were necessary under changing conditions.

Before Abraham the preachings of the prophets were disorganised, but a sort of an organisation came into play after Abraham. The promise of obedience and the oath of allegiance that he took had become the custom of the prophets following to evoke. Quran says, "When his Lord said to him, 'submit' he said 'I submit myself to the Lords of the worlds'. And the same did Abraham enjoin on his son, and so did Jacob: Oh! my sons, surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims". (Q: I. 16: 131. & 132).

Abraham and his sons, followed and preached the same religion, as well as the other prophets in their wake. No other religion enjoins on its followers such strict rules about the accordance of respect due to all prophets. The greatness that is to be seen in Quran is not seen in any

other religious book. It is a pity therefore that misconceptions should be conceived and spread about Islam. The study of Christianity shows that, only Christians will be sent to Heaven, and that all other religions, except Christianity, are false. When Christianity won strength, it started coercing and massacring Jews and idolators, without regard to anything, and without regard to the founders of those religions.

Hinduism also regards the followers of other religions as unclean, and allows no relations and social intercourse with them. Today there has sprung, after centuries, a group in Hinduism that converts others to its religion, but it should be remembered that this is not according to their religion, but is simply as a political manoeuvre, for the converted does not get to the standard or the position of a caste Hindu. Besides this new system, those untouchables who are outwardly called Hindus, are not regarded even equal to any lower caste Hindu. The same can be said to the state of affairs in all other religions.

It is only Islam that does not allow any distinction between human beings, by saying that the God of the Muslims is the God of all, of the whole universe, and that His mercy and kindness are alike on all who are good. Islam forbids the abuse of the Prophets and

books of other religions. It respects the susceptibilities of of all other religions, and asks Muslims not to inflict pain, or do injustice to then or their religion. It forbids that, because of one's religion, Muslims should not be intolerant to them or usurp their rights and possessions.

Islam came into the world because people had forgotten the message brought by the prophets before. People had once more plunged into sin, and superstition, and as God had to complete and finish the code, He had started sending from the beginning, He made Muhammad (Peace be on him) a prophet and revealed Quran to him, as a religion perfected and completed. God knew that there will be no future need to send any prophets, because having completed the religion there was nothing left to be done.

Therefore to Islam all the religions revealed to the prophets before its advent were ture. As it was the completed religion, and final code of it asked all human beings to follow it. It means that like a modified and perfected law that nullifies the previous one, Islam nullified all other religions, meaning that people were asked to give up following the religions they were hitherto doing, to follow Islam. It should not be misunderstood by this that they were nullified because they were wrong, but because they had served their purpose, because they were good for the time they were sent in. The changing

conditions required a final, and elastic religion that should be applicable to all, and that should hold good for all times and people. It was to serve this purpose that Islam was sent.

It was till recently that Europe used to criticise everything Islamic, for instance polygamy, divorce, religious wars, etc. but to-day it is following these in some form or other; it is because Europe has now learnt the soundness, and integrity of Islamic principles.

It is plain that a religion which teaches respect for all the religions revealed before it, and for all the prophets, can not be dubbed as intolerant, and barbaric. Islam always treated the people of other religions as well as their religions, with tolerance the example of which it is impossible to find in any. The History of Muslim rule in Spain and other places will give in abundance the examples of Muslim tolerance.

Therefore those people who criticise Islam and say that it is a blood-thirsty religion are wrong, and it could be nothing that their views are based on prejudice. Islam is not the name of prayers and beliefs, but it is also the name of a complete and perfect social code, which comprises all the departments of human life, and guides mankind to perfection. It is a social and moral code so perfect that it hurts one to see it so shamefully criticised.

“There are three deadly things for men; Pride, Greed and Avarice. Pride kills religion, Greed kills the soul and Avarice kills morals.”

Hasan Ibn Ali.

CHAPTER XVIII.

THE MATCHLESSNESS OF THE HOLY QURAN.

THE difference between Divine and human actions is that whatever a man can do, other men also have strength and skill of doing the same. But whatever God does, human beings can never do. And this is in fact the finest proof of God's being the Almighty and All-skilful. This is self-evident and self-assertive from what God displays through the beauty of Nature within the universe. God has created innumerable things and stocked within them an unending number of variable properties as such that they shall be adding exhaustedly to the knowledge of human being right upto eternity.

What to talk of creating such things, when the sources of human being fall short even in finding the properties of matter, which is a more than obviously sufficient proof of his imperfection and weakness before the powers of God the Almighty. Human being can

utilise his innate qualities, and with the utility thereof can make innumerable discoveries and inventions; but it is a real truth that he can never participate with the Divine powers of the Almighty Creator of the universe, for he has no power of creating even a fly.

As a deficiency in human knowledge of matter is a more than sufficient proof of human being's weakness before God, he is equally helpless in producing a scripture of his own Scripture, which may be compared with the Divine tongue of the Almighty. The world has judged the Quran for its truth on this criterion, and it is for the last thirteen centuries that no one has been able to produce so glorious a book as this one. Had the Quran been the work of some man, not one but many persons of extra-ordinary skill and abilities would have succeeded to produce still better a work than the Quran of the world-renowned fame. It is therefore an undisputable proof of the Quran's being absolutely a Divine book, which is matchless, peerless, and unequalled in language and substance both.

For a just and learned man this proof is more than sufficient to remove his suspicions which he entertains

An Objection over the Matchlessness of the Quran. about the uniqueness and the singularity of the Divine Quran; but for persons who are pertinacious in nature and less

learned, this proof is never sufficient. For this proof has been criticised by many persons as they say that there are many such works which are matchless in their nature, whose match the world has never been able to produce, and which are yet the production of men's labour. Although such criticisms have been well answered by the most notable theologians of Islam, yet the same criticism has been raised and repeated many a time by the foes of Islamic religion since then. Accordingly the 'Arya Musafir' in one of its March editions, 1931, repeats the same objection in the following words.

“We also don't deny eloquence and the lucidity of the Quran. But it does not mean that it is beyond the man's power to produce such a matchless book as this one is. In fact there are several things in the world which are unparalleled in their work, and whose match none has been able to produce right up to our own days. Yet they are not considered to be a Divine work.”

In this self-support of our statement, which the above-mentioned paper has unconsciously done, the Editor of the same journal has presented eight wonders of the world. And in addition to this he has stated several literary works of some pandit Raghopandavi in Sanskrit, a quat-

rain of the famous Persian poet Urfi, and a work, called Akbar Nama written by a parsee gentleman, named Aazur Kevaan. The Editor has tried to prove it by all means that as the above-stated books are never supposed to be a divine work, there is no necessity why we should consider the Quarn as a book descending right straight from God.

Having read this criticism, we felt very sorry for the brainlessness and shortness of understanding in the same person who has ventured to put forth this criticism to the world, and who having attributed various literary works to names of several authors, points out on one hand that they are written by such and such persons, and states on the other that the production of a work which can match with them is beyond the possibility of human brains. Although there being the result of human brains and thinking is in itself a proof that the production of such works is not beyond the human skill.

In this connexion we have to consider one thing if the authors of these works have themselves proclaimed the matchlessness of their work in their own days, and if the world with all its progressive evolution will ever remain short of brain as to produce a similar work as their own.

Worth-considering
Question

If the authors, whose works are said to be most singular, had boasted that the world would never be able to produce a work as good as their own, it is absolutely certain that hundreds of men would have produced such works and shattered their unreasonable pride to pieces. But when they never dared challenge the world like this, nor did they ever cherish it in their imagination, to attribute such ungrounded things to their names today, and to propose a still higher position for them than what they really deserve is a great blunder which can hardly be overlooked.

These men never claimed such a thing for themselves, nor could they do so; because they knew full well that God had created several brains similar to and as good as their own. To claim such a thing for them today is not only a wild daring but a great absurdity. Of course if the authors had claimed such a thing for themselves and if the world with all its attempts till now had proved to be incapable of producing such works, we would have had to admit that human being can also produce such matchless works.

To the contrary, the Quran challenges in bold words and sets the whole world at defiance by proclaiming that none can produce a match of itself in the world. The Quran proclaims. "Say: If men and Jinn should combine together to bring the like of this Quran, they could

not bring the like of it, though some of them were aiders of others." Quran xvii:88.

Consider it a while. The non-Muslims of Arabia stood against the Prophet with a highest determination to uproot the plant of Islam in its very infancy, which was planted by the sacred hands of the great apostle of God in their country. They were ready to give up their every thing, their life and property both in order to efface the very name of Islam from the earth's surface. But they could not respond to the challenge of the Quran, in however provoking terms it was offered. Can it mean anything else than they could not do so? Otherwise there is no reason why the most renowned Arabs, whose fame of learning and knowledge had reached all over the then known world, should not accept this challenge.

GOD IS THE PROTECTOR OF THE QURAN.

When God by His infinite mercy, and love for the benefit of the world made Muhammad, — for whose sake God made Heaven and Earth,.....His Prophet, and Revealed the Book, He took upon Himself the protection of it, lest the people may latter interfere with it by altering, or introducing changes in it. God says, "Lo!

We reveal the Reminder, and Lo! We verily are its Guardian" XV: 9.

Further He says: Lo! those who disbelieve in the Reminder when it cometh unto them (are guilty), for lo! it is an unassailable Scripture. Falsehood cannot come at it from before or behind it. (It is) a revelation from the Wise, the Owner of praise." Quran XLI: 41, 42. When such a God has revealed His Book, it is impossible for any one to prove its teachings as insufficient or incomplete. Therefore God has taken upon Himself the duty to protect it, as He Himself says. "This day have I perfected your religion for you and completed My favour unto you and have chosen for you Islam as a religion." Holy Quran V. 3.

This speciality was for Islam only, for the protection of other religious books were left to the followers of those religions. God did not take upon Himself the responsibility of the protection of such religious or revealed Books, as Vaid, Tawrat, Surand, Oasta or Bible. God in Quran says, "and the rabbis and the priests (Judged) by such of Allah's Scripture as they were bidden to observe and thereunto were they witnesses." Holy Quran V: 44.

In order therefore to protect Quran, God devised certain means. The first is achieved by protecting the words

in which Quran is revealed. It is a fact that unless the words appear in their original form, the book cannot be said real, and genuine, for one can say, if the words are not the same that it is not the same as it was originally. He will have a doubt that the words may not be real, and the meanings may not be correct. So in order to avoid this, God burnt the fire in the Muslim hearts to memorise the whole Quran. Such people had been, and are still existing, and will exist in the world till the end, who know Quran by heart. If by any misfortune all the printed copies of Quran vanish from the world, even then the Quran will remain safe, because it can be rewritten correctly to the very syllable and punctuation, as there will be many people who know it by heart.

The second means of protection God adopted for the existence of the true teachings of Quran, by the avoidance of wrong interpretation is the succession of commentators (Muffassirs), who lived in all times. The Holy Prophet says, "There will always exist in the Muslim world, men who work for the service of Quran by protecting its meanings, and teachings, through correct interpretations. '

Therefore the greatness of Islam is apparent from this that God took upon himself the protection of its Book, and devised means by which it has so far remained the

same, and will remain till the end of the world. The religious books of other religions are neither complete nor exact as they were before. It is because that God neither protected them nor devised means for them to do so themselves. One comes across verses in the old testament, which he does not find in the new one. The example of this is the parable of the tank,.....by the water of which Jesus used to cure the ill of the people....., which was in the Bible twenty five years ago, but is not found in it now. The followers of Christ omitted it from the Bible when it was proved to them that it was not any miracle of Christ. The same is the case of the religious books of other religions. Human brain and human hands have always been adding or subtracting from them according to their personal requirements, and to suit their purposes. About the Quran no man however bigotted or fanatic he may be, can say any such thing. The most bigotted Christian writer Sir William Muir about Quran admits that it is the same as it was in the beginning in the following words, "The Quran remains today as it was before, without even a slightest change of word or syllable. The copies of it were made with such great care that the Qurans read all over the world are same".

This is the testimony of an unbeliever, and proves that the greatness of Islam is real and genuine.

CHAPTER XIX.

PURDAH, POLYGAMY, AND HAREM.

THERE is a great amount of misconceptions and wrong notions in the minds of the people, owing to the aspersions and misrepresentations of the detractors and critics with regard to Purdah, Polygamy and Harem in Islam. The fact is otherwise, for these are responsible to a great extent for the greatness that Islam achieved, as will be shown.

Every religion enjoys annihilation, regeneration, and preservation of souls. This could be achieved by steering clear from all thorny paths. Islam wants all, specially the Muslims to abjure from the harmful in order to attain the propinquity of God, and obtain His blessings. It therefore, condemns prostitution, fornication, adultery, murder, polyandry, and all other social evils of humanity that deter and bar the progress of soul towards perfection.

Purdah in fact is a means to avoid this, for the promiscuous intermingling of the sexes has been from time immemorial the preliminary that subsequently leads to the commission of many sins. Quran says, "Say to the believing women that they cast down their looks, and guard their private parts, and not display their ornaments except what appear thereof, and let them wear their head coverings over their bosoms, and not display their ornaments except to their husbands, or fathers, or their sons, or the sons of their husbands, or their brother's sons, or their sister's sons or their women, or those whom their right hand possess, or the male servant not having need (of women,) or the children who have not attained the knowledge of what is hidden of women, and let them not strike their feet so that what they hide of their ornaments may be known, and turn to Allah all of you, believers! so that you may be successful," (Quran, part xviii, sec:4, ver. 31). And about men it lays down, "Say to the believing men that they cast down their looks and guard their private parts, that is purer of them, surely Allah is aware of what they do." (Ibid, ver:30). This shows that Islam at once laid down the instructions that could put an end to evil from this side.

It is because of this that the question of female dress is important. Islam has prescribed the rules, and they are followed by the Muslim ladies, but the order of the

Pope to change the latest, indecent dresses of the ladies going to Church has been flouted and not obeyed. We fail to see in any other religion such guidance and remedies to eradicate all evils by root. Islam abhors sin and made regulations for the conduct of human affairs in Quran vide 24, 30, 31, 59, 7, 28, 33, and 60.

Man and woman should live as husband and wife a settled life. A man under certain conditions is allowed to have wives up to four, but these are so rigid to follow that it could be said that in practice Muslims are also monogamists. But the Muslim had the right to marry a second, third, and fourth time for the special reasons, and under special circumstances, and this is much better than the secret paramours and mistresses of Europe and America, which practice beside spoiling the domestic life leads to many diseases that are heinous and devastating in their effects. In Islam it is impossible, because both the male and female have to cast down their looks, both likewise have to observe purity and chastity, and modesty which beautify the sex more than anything else. Women in Islam are well protected unlike in other religions in the matter of dress, cleanliness and manners. The women of other denominations are left defenceless, and their dresses and manners are such that they fall an easy prey to the fiery fumes of the public to be seduced, and to be eaten

of the forbidden fruit whoever's property it may be. No sane person could say that women should be kept away from fresh air, and sunshine and be locked up as jewels in a box. But it must also be said that it does not mean that they should be allowed to go to the other extreme, as the flapper of today.

In all houses rooms and windows are curtained, simply because privacy may not be encroached upon. How essential it is then to maintain privacy outside homes by dressing properly, instead of going in knee-high-sleeveless-open-front-and-back frocks, which suggest nothing but for the world to swim in the sea of immorality. In Islam even a boy, be he a member or servant of the house, is not allowed to mingle freely with the females. For females in all Muslim houses there are special rooms or parlours where they could move about freely, but they are also allowed to go out for air and sunshine, or for a walk if they are properly dressed.

It is apparent from this what is meant by purdah, polygamy and harem, is not what the critics of Islam say. This seclusion or precaution is chiefly to refrain from all evils and temptations within and without, and not to treat women as chattel.

Europe speaks of the emancipation of women, but the real emancipation of woman is in Islam, where she is

given a soul, a high position, and a civic status, and not in the present form of feminism of America and Europe. "Love thy brother and thy neighbour" does not mean that men and women should go about in search of clandestine partners, and paramours. It certainly does not mean to dress indecently and indulge in tango, charleston, and cindrella dances, in grasping hands, and in drinking at the same tables with men. Amelioration can be brought only by the establishment of educational and industrial institutions, and good breeding, and harnessing the faculties of men and women in proper channel, and not to evil ones as the result of flirtations, and its consequences. The Quran in Suras 'An Noor' and 'Al Ahzab' is full of pure suggestions for the maintenance of virtue by following the path of purdah and decency.

But the purdah prevalent among the Muslims in India today is not exactly what Islam has enjoined, but is more a political institution, a something for the more effective protection of the honour of their women, under the different conditions of living of India. Miss Mayo the author of the book 'Mother India' puts in that the women of India hesitate to go out because of the sexual lust of the Indian. It is perhaps because of that that this rigid form of purdah came into existence. People have

often been misguided by this to utter that the Islamic injunctions concerning chastity are an insult to women. It is not right, for the covering of the head and face is a device to obviate the stare of man. Men can not very well cover their faces when they go about, for it will hamper them in the discharge of their functions. A man's sphere is the outside world, and he is fit to do it when he is not covered, while the sphere of woman is house, as even the medieval and victorian Europe agreed, therefore for her to go out with a veil is no hinderance, for it does not affect in the discharge of her duty, and is instead a protection from the gaze of man.

These restrictions are a golden means of moral improvement. Men and women are like fire and gunpowder, and are bound to burst into flames, and get burnt if brought in to a close contact. It is not an insult but a biological fact, therefore any rules to prevent this close contact of the sexes should be considered as a golden means. This in no way deteriorates woman's position, but enhances it by providing means to prevent combustion. Woman is a gentler sex. Her feminine qualifications, virtues, and charms must be kept intact. Paradise should continue to remain under her feet. Her motherhood must remain sublime. Purdah as taught by Islam can achieve this.

If purdah was not there what would have been the position of Muslim women today? It has played a very important part in giving the Muslim women the noblest of character. Women are not to be treated like mere toys to be played with by men, or like chattels, but as the Holy Prophet has said, "Paradise is at the feet of thy mother" should be respected and revered. In the observance of purdah, women are not required to be put in hermetically sealed rooms, but they must have all the freedom of mind and body, with modesty which should not be overlooked. There are some who hold that with the dawning of the present enlightenment, purdah is being rendered useless, but they should not forget or ignore how often the unveiled sisters of ours have been deceptively taken in, and led astray into the wilderness of dark and immoral acts, and then left alone to suffer the consequences of their deeds. For so long there is a tendency in each sex to attract the other, purdah is a sheer necessity.

Islam does not at all enjoin any purdah which may in the least prove obstructive to the moral and social progress of the females. It freely gives them every concession within the limit of decency. It has made all allowances for those who are forced to work for their living outside their homes. Even in the full observance of purdah a

woman can go out for any legitimate purpose. Purdah is only to protect her from temptations. It forbids her to mix freely with men at large, because there it will undoubtedly lead to questionable results. This is why Islam lays so much emphasis upon both men and women to keep their eyes cast down.

The evils that are being brought by the so-called present civilization are much more than the benefits it has given. Islam has struck at the very root of the evil. Europe has had its trials on this matter, and the Western Papers devote whole pages to narrate the crimes perpetrated by the intermingling of the sexes. Prevention is better than cure. Islam prevents the evil, and does not give it occasion to take place, while Europe and America encourage the evil, but only try to arrest the consequences.

The evils prevalent in the world owing to the absence of purdah are so many that volumes would be required to recapitulate them. Frequent cases of marital infidelity, divorce, elopement, kidnapping, illegitimate births etc. are rampant in countries where purdah is not observed. In these countries monogamy has been found to be a hoax, for men and women there live butterfly-lives, and always in the end woman suffers, when helpless she is thrown on the streets to continue the forced life of shame, and live the life of her own misery. They disgrace the

society to which they belong. In Europe and America public parks are thrown open for the free and unlicensed intercourse of sexes, whether married or not, because monogamy is the code of society there.

The popular and well known English authoress Dr. Marie Stopes writing on the topic of 'Society' makes frank and apt remarks. She says that the young man of today has seen enough in his fathers and friends lives of the secret polygamy that hides itself and rots the race under the protecting cloak of the "supposed monogamy of our social system." Dr. Knight says, "I give it as my conscientious opinion that the majority of men are polygamists either in desire or practice. Any one who is not faithful to the marriage vow is a polygamist. Guided by this definition I doubt not that of all the married people under 40 years of age, four out of each five are polygamists." Therefore the monogamy of which the Christendom boasts when unmasked proves nothing more than hypocritical deception practised on each other in one form or the other. The words "until death do us part" pronounced solemnly at the altar, are no better than the prattle of children.

But in Islam it is otherwise. Muslim women are not required to remain confined to their homes, and never quit the four walls. They can go out to do business and

to attend to prayers at the mosque and are also allowed to hear or give public lectures. In short they can do all the things within the limits of decency and purdah. During the defensive battles fought by the Holy Prophet, Muslim women used to play the part of nurses etc. Where ever the Holy Prophet started on an expedition, he took a wife with him by casting lots. Once there was a camel race and Aisheya the wife of the Holy Prophet took part in it. She and the Holy Prophet ran a round, and the Holy Prophet purposely allowed her to win, but on the second round he was victorious, and exclaimed, "This counterbalances yours." This shows that Muslim women can attend performances that do not injure decency and morality. It is related that once the Holy Prophet and some Companions were returning from an expedition when on the way they met the sister of Aisheya. The Holy Prophet asked her to ride behind him. All these show clearly what kind of purdah is taught by Islam. If in countries where too strict purdah is observed owing to the local conditions, Islam should not be reproached for that.

The word Harem is quite misunderstood in the West. It does not mean plurality of wives, but it means that part of the house which is set apart for the use of females. Second marriages are not so common in the East as imagined by the West, because the conditions laid down in the Holy Book and the Islamic Law under

which polygamy is permitted, are so hard to comply with that only those can act according to them who are very strong minded, pious and cautious. Against this the cases of illegal connections in the West are many, and the thinking element of these countries has now put forward many suggestions for polygamy. Polygamy by which is meant the legal polygamy, is much better than the illegal one. Some religious sects like the Mormon Christians allow an unlimited number of wives, while there are others who say that best are those who become eunuchs. Islam on the other hand enjoins the middle course between the two extremes. St : Augustine had declared that polygamy was not a crime where it was the legal institution of a country. The early Christians who must be called the best Christians used to practice polygamy. Almost all the Holy Prophets whom the Christians believe as the prophets of God had more wives than one. And God was so pleased with them, that He spoke face to face with them. If polygamy had been such a sin and crime as imagined by some, why did then God like and love those prophets of the Bible who had more than one wife. There is nothing immoral in a proper marriage. Heaps of laws and commandments were given by God and prophets, and not one speaks against the plurality of wives.

In short the purdah as enjoined by Islam is essential, and healthy for the growth of decency and honour.

ISLAM AND POLYGAMY.

Only that religion is perfect and true which guides a man straight through thick and thin to which he might be either beset politically or domestically, as such that he on having acted on its principles should be able to gratify his own natural inclinations with practically no spiritual or moral harm to himself.

In accordance with our observations if we look forward, we shall find that such a religion is Islam only. The principles of Islam are laid down as such that by following them to the letter every body can easily achieve his good purpose without endangering the spiritual or moral side of his own character.

In the world we find that there are many men who can by no means be contented with only one wife. It is just possible that a man may comparatively feel more passionate, and consequently require more than one wife. Or it is also possible that his wife may be constitutionally so weak that she is ever sickly and in an unhealthy condition. In such a case the husband cannot wait long, and he must be provided with another

wife in order to keep his impulses with regard to his own physique and spirit on their natural normality.

There is another cause also that a woman might be unproductive. In case like this the husband must get another wife, or his lineage must come to its end along with his own death, which no husband in the world will ever desire.

In consideration of the above two cases, it is most necessary that the husbands should be generously given a broader scope under their respective religious laws to marry more than one wife in case they really need so. For if the people are not provided with such laws in order to give them a freer scope for the satisfaction of their natural inclinations, they will be compelled otherwise to seek for some illegal resources for the gratification of their lust and passion.

To conjecture that a husband might be affected by the diseases of his wife which eventually might lead to the weakening of the strength of his passionate feelings is absolutely absurd. For it is ninety-nine out of hundred husbands who are never affected by the diseases of their own wives, and whose passion is ever on the increase as it has been prior to their marriage in their bachelor state.

This was one of the most considerable point on human nature, which keeping in view Islam laid down its principles concerning marriage. But the European philosophers and the scientists, having not understood its philosophy, have ridiculously accused Islam of introducing immoral principles to the world which in fact are not immoral but truly the most beneficial to the man-kind.

To prove that the principles of Islam are not only virtually but materially good, lies in the fact that Europe having acted against the teachings of Islam, has become now home of all the evils which may possibly creep in the human character. Despite this fact if we look to the Islamic countries, we shall find that there the people are not so morally gone down, which speaks for itself that it is due to the influence which Islamic teachings sway on the minds of the Muslims.

In an English book, named the **Modern Marriage**, Vol. 3 P. 143, it is given numerically that in England and Wales only 37,000 children were illegitimately born in the year 1905. And this number of children born out of wedlock is every year increasing, since Europe is falling fast into the abyss of demorality at present as is obvious to every one.

There is no doubt that a free contact of male with female is mostly accountable for the above demorality

amongst the Europeans, yet the restrictions in regard to and the limitation of marriage to only one wife has, there is no doubt, chiefly led to the illegitimate course between man and woman.

In consideration of the above we should think that are not those people, who criticise poligamy, themselves an evidence of the necessity of the same? The boast of Europe is shattered to the ground when we find that although every European is legally compelled to have only one wife, yet they have got more than one, the extra ones being illegally kept while the legal wife is only one. Such an illegitimate connection with women only smirges the name of society, and having weakened such a person's friendly relations it creates some domestic and financial troubles and in most of such cases sometimes political troubles in the way of both the parties, which mars their happiness for ever throughout their lives. To the contrary, whatever the way Islam has adopted in case of marriage is, in addition to its being pleasant, comfortable, useful and easy, extremely beneficial to mankind from the social and moral point of view.

We confidently declare that if the principles of Islam regarding marriage are put to practice in every country, and that if it should be allowed that anybody, who can

afford, can marry more than one wife with a prohibition of illegitimate intercourse between male and female, every kind of evil and shamelessness can easily be removed from the world. Otherwise, whatever the evil consequences from the restrictions over the natural inclinations of man follow and to whatever dangerous status a country is socially, and domestically reduced thereby, is entirely obvious.

It only surprises me that those who refuse the proposal of polygamy are themselves the perpetrators of many a moral evil. They accuse Islam that it has opened a way for the world to lead a debaucherous life by marrying more than one wife.....that Islam which orders its followers not to look at a woman who is not their wife, which makes its followers practise starvation for one full month for the repression of their carnal desires, which forbids gambling and drinking, which declares an illegitimate contact of male and female illegal, which in strongest terms denounces the illegitimate sexual intercourse and imposes the severest punishment in nature for the same, and which asks its followers to worship their Creator, The Almighty Allah, at least five times a day.....but they themselves are instrumental in bringing about the moral and spiritual destruction of the world. Islam has not

allowed polygamy unconditionally; and any body who marries more than one wife under its instructions certainly sacrifices his life joy and pleasure for the better of his country, society, and his own family.

CELIBACY AND ISLAM.

All religions except Islam have made the life of celibacy a means to attain perfection, and to reach God.

In Hinduism great stress is laid upon the life of celibacy. It teaches its followers that if they want to be perfect beings, and to attain the nearness of God, they should renounce the world and go into the wilderness and lead a life of complete seclusion and celibacy. It is because of this that Sadhus are to be seen, they are supposed to have renounced the world on the way to nirvana (state of perfection) by remaining celibate, and naked and smearing ashes over their bodies. The best form of prayer for them is to live as far away as possible from the haunts of ordinary men.

Hinduism and
celibacy.

Christianity also regards the state of celibacy better than the state of matrimony. The Roman church does not allow a person who is not a celibate to take orders. Men and women before being ordained have to take vows to remain celibate, any deviation from this is a

Christianity and
celibacy.

moral and an unabsolvable sin; and entitles a person to excommunication. It concludes that for a person to become godly it is necessary that he or she should take the vows of celibacy.

The Bible says, "There are some, who are born eunuchs, there are others who are made eunuchs by human beings, and there are yet others, who to gain the Kingdom of God and spirituality have taken it upon themselves. Those who wish may accept." (Mathew 19/II—12). This elucidation of Christ, and the wish that those who wish may accept it shows that he regarded celibacy a better and more spiritual state of life, and a means to enter the Kingdom of Heaven.

Poluis writes, "I ask for the best, to the celibate, and those widowed to remain as such, but if they cannot, they must marry, for it is better to be married than to become a subject to passions". Further on he writes "In my opinion it is better for a person to remain as he or she is. If you have a wife do not try to leave her, but if you have not got a wife do not try to get one. It is no sin to marry, it is no sin if a virgin is married, but such persons will suffer from bodily pains, and I want you to escape these". This he explains more fully in these words. "If any one thinks he is denying the right of his virgin daughter whose youth has faded,

he can if there is necessity, allow her to marry, it will not be a sin ; but if one who controls his heart, and can fulfil his wish that he will not allow his daughter to marry, should do so, for he will be doing good. Thus one who allows his virgin daughter to marry does good, and one who does not allow her, does good". (Garinthune Chap: 7).

It becomes clear from the above quotations that in Christianity the best state for a person to please God and gain spiritual greatness, is that of celibacy.

These principles may be good for a few only, but they cannot be for the whole world, because of some of the inherent defects in them, and as such it cannot be wise to make them a rule than an exception

Contrary to other religions Islam does not like celibacy either a perfect state, or as the means to a perfect state of Godliness and spirituality.

Islam and Celibacy. The Quran in the words "Say: Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen, and the good things of His providing?" Surah VII 32. has made it clear that to deny themselves the earthly enjoyment from women, the best creation of God, is both foolish and unwise. It again says, "But monasticism they invented—We ordained it not for them" Holy Quran Surah LVII, 27.

Hadith gives many instances from the preachings of the Holy Prophet Muhammad, to show that Islam did not approve of celibacy. Once a disciple came to the Prophet and said "O Prophet of Allah I have decided to have nothing to do with my wife for the rest of my life", a second said "Oh! Prophet of Allah my promise is that I will fast every day of my life", and a third said "Oh! Prophet of Allah, I will remain awake all nights of my life and say prayers". The Prophet's face became red with anger when he heard the disciples say all this, and he replied, "See! I am the Prophet of Allah, but I go to my wives and fast, but not always, and say my prayers but not for the whole of the night, and any one who does not wait to follow my sunnat (example) will have nothing to do with me".

Therefore the Islamic teaching is that to endeavour to become godly and spiritually high, by retaining all wordly connections. This very fact makes Islam greater than all other religions, for common sense and facts endorse all its teachings.

Innumerable events and many disgraceful incidents have proved that a very great majority of people ruin their lives by celibacy. It is also a great social sin, for it invariably spoils the morals of a society or nation who

The evils of
celibacy.

practises it. Then it is an act of great ungratefulness not to use and benefit from the things of Allah that He has made, and the forces He has given. It deserves condemnation also because the existence and happiness of life lies not in it, but in the state of Matrimony. If celibacy becomes universal, it will bring in its wake, moral degradation and the complete collapse of the evolution of the world.

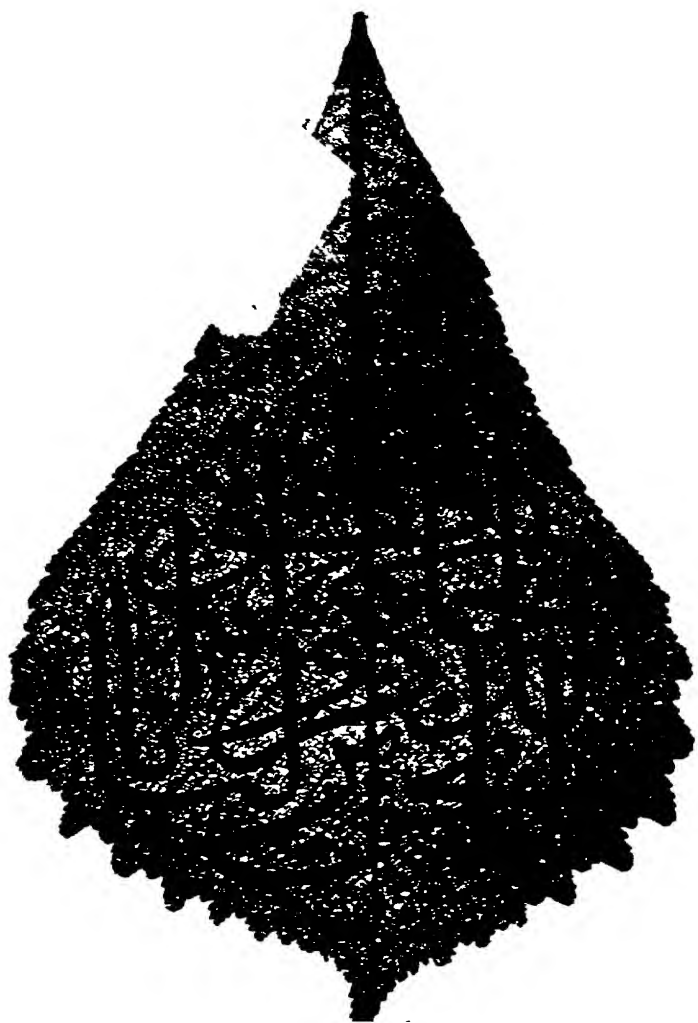
Medically too, celibacy is full of harms. Dr: Marie Stopes in her book "Married Life" writes, "Ascetics, however, seldom have much knowledge of human physiology, and it seems to me that with all their fine and religious fervour, they often lack the mysticism necessary for the full realisation of the meaning and potentialities of the new creation resulting from man's and woman's highest union. Ascetics can have no knowledge of the wonders of a true marriage union and of its higher potentialities and relationships with the Eternal. Approaching the subject in a more modern and scientific attitude of impartial inquiry, the medical man can produce an imposing list of diseases, more or less directly caused by self abstinence both in men and women".

Another medical practitioner Dr. Chandra in his book "Laws of matrimony" writes, "It is a concluded fact

that neither the health of virgins remains good, nor do they live as long as the married women, although the married women have to go through the discomforts and pain of pregnancy and labour. My conclusion is that the married state leads to long life and happy old age."

The statistics compiled by the medical men of Germany, France and England, show that, of the age 25 to 40, in a given time, 25% celibates, and only 18% married, died. Similarly 75% married and 40% celibates reached the age of 42; 47% married and 22% celibates reached the age of 60 and 9% married and 3% celibates reached the age of 80. This difference becomes more marked in the case of women.

It should be acknowledged, that by preventing this, Islam opened to the world the means to escape the attendant evils of celibacy on life and society, and the methods to reach perfectness. It is the fault of humanity not to take this advantage but remain in misery.



AND WE WILL MOST SURELY BE ITS GUARDIAN."
THE HOLY QURAN CH. XV. 9.

CHAPTER XX.

ISLAM AND COMMUNISM.

IN the enlightened era, in fact the declining era of today a nation of the civilised Europe, by adopting Communism, popularly known as Bolshevism, has plunged about the half of human race into darkness, sin, crime, misery, and irreligiousness. Yet there are some people who see the redemption of world in this movement. By the redemption of the world is meant the economic freedom of the masses from the thralldom of the Capital. This struggle between Capital and Labour is not a localised, but a universal one. Troubles of the economic nature brewing in the world have this at the base.

It would not be out of the way here to tell what really Communism means. According to the Economic theory Wealth is produced by the combination and co-operation of Land, Labour and Capital. The wealth thus produced should be divided in just and equitable pro-

portion among the co-operating units. The Capitalist regard Capital as the chief and most important factor, appropriate a large amount as its shares, and give very little to the Labour. In the early age, that of Agriculture or Serfdom in Europe, the poor labourer had lost all power, and was practically a slave. So at the advent of the Machine age they thought deliverance had come and joined it at a wage that could well be regarded below subsistence. The Capitalist had a strong organisation, and the Labour had none, this coupled with the increased supply of Labour over demand kept the wages down. In Germany for the first time Karl Marx voiced the sentiments of the Labour, and published a book. His theories were given the name Socialism. These reached other countries, and are still there but under different names, such as Fabianism in England, Syndicalism in France, and Communism or Bolshevism in Russia. The aim of each of these is the freedom of masses or the Dictatorship of the Proletariat, except in method where Russia believes in revolution, and the others in evolution.

Both these are the unnatural methods either of peace or strife. Both Capitalism and Communism are wrong, because they cannot achieve the unnatural, which their aim is. Even by some miracle if Russia would succeed then the victory would not last long. Communistic principles

alone can not make the world happy and content, because they are not natural. They are unnatural because the very fundamental basis of theirs that is of equal distribution of wealth among all people is impracticable. Russian propaganda is misleading, for the events there show that instead of liberating the masses it has enslaved them more. The tyranny of Tsars is replaced by a greater tyranny, distinguishable by its soullessness, its inhumanity, its materialism, its atheism, and its tendency to reduce human being to machines. A writer in the Evening News of India, dated the 22nd July, 1931, from his personal experiences of the Russian conditions, under the article, "The Slave-Drivers of Red Russia," writes. "The state also fixed wages and conditions of labour, and any worker who grumbles, is liable to get a bullet in the back of his neck in any G.P.U., prison". This is the state in Russia—a country which overthrew monarchy to give the masses wealth and freedom. In the world where mankind is thus threatened by so hopeless a future, Islam alone can turn the table and bring plenty, justice and contentment.

Similarly the principles of Capitalism are unnatural and inhuman. They too cannot bring happiness and contentedness to the world. The Capitalist always grumbles to give to the Labour its just and equal share.

1350 years ago Islam showed the solution of this problem. It condemns both systems and says that those who accumulate wealth but do not distribute it, make themselves liable to very great punishment. Quran says, "And (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement." Quran IX : 34. It is a fact that such people are not only liable to a future punishment, but they are also getting it in this world in the shape of anxiety, worry, and discontent. Contentment the fruit of life is obtainable only when a person has discharged all his obligations according to nature made by God. Islam never condemned the rich. About them the Quran says, "Eat and clothe yourself nicely, but do not forget others." It again says, "They are honoured servants." Holy Quran XXI : 26. Critics may say that how can Islam make others great when it has said that only those who act upon the word of God, can be made great. They would be wrong, for a rich man can also act truly on the word of God. In fact it should be that a rich person who acts upon the word of God, should not

only be made great but greatest because it means that he fights successfully the attendant evils of wealth.

All the events have proved full well that by strictly following Islam, can the world become perfect and prosper on paths of peace, and goodwill. There is within Islam the germ of greatness, which must be galvanised into spirited activity to effect the salvation of the world. It is left to be seen when the time for this is approaching.

Europe is passing through such a great crisis that apparently no way looks to take it out of it. Materialism and capitalism have brought it to such a pass. For centuries the masses of the European nations were put to hard task by the capitalists. To suck the blood of the poor ; to pay them not even the subsistence wage after hard and long labour, and to treat them worse than animals, have been the things that have now led to Bolsheivism, and Communism, which is now swaying over Europe, in expressing itself in intrigues to overthrow monarchies, capitalistic states, and religions.

The Curse of
Materialism.

Not only Europe, but all the countries that are effected by it, and have made capitalism their creed, are also suffering from this terrible onslaught. Communism is gaining ground every day and is spreading all over.

After the overthrow of the great Russian Empire, it captured Bukhara, and from there through Afghanistan it has penetrated into India, as the conspiracy cases prove.

Is the remedy of capitalism only that which the proletariat in the form of communism has found? Or, can the horrors of the trodden be bettered by the greater horrors that follow the train of communism? These two questions were answered by General Balekenny, an Englishman, during the course of his lecture in South Kensington, in the following words, "Islam is the only religion which can stop the horrors of communism, and can establish peace and tranquility in the world. If the nations of the world want to live under harmonious relations with one another, they should follow the teachings of the Prophet of Islam." In these words the speaker has mentioned that fact which not only can remedy communism, but can also put an end to the horrors of capitalism by defining and maintaining the relations of the rich and the poor, on a harmonious and sound footing.

The remedy of capitalism in the form of communism is no remedy at all, because it leads to anarchy a worst horror in the most horrible shape.

The results of
Communism.

To ruin capitalists, and to confiscate other properties with force, plunder

and pilage are so worse that they do not become a nation in these civilised times. This again shows lack of religiousness, for if they had the respect for God or His laws, they would not have adopted communism.

The *via media* that Islam has preached, and the allowances that it has made to bring the rich and the poor on a firm footing, are sufficient for the peace and tranquility of the world.

The Islamic
Teachings.

Peace can only be achieved ; defects of communism can only be remedied ; and horrors of capitalism can only be stopped, if the world follows the principles of Islam. Poor-rate and charity ; help to the friends and relations ; means for the release of prisoners and debtors ; and welcome to strangers and travellers. are the things Islam has taught, and these are the things that please God, and as a result bring His blessings, and take the world to the state where nothing but peace reigns.

In fact it will be seen that the cause of discontent and trouble in Europe is not capitalism so much but materialism, that is the love of wealth, and possession. To make the love of wealth the purpose of human effort, by turning away from religion, makes men not only forget their duties to God but also the duties to fellow beings. To the European it is a sin and crime to give

to the poor, or help friends and relations in need. Their Law of Inheritance does not allow the distribution of property among all the rightful relations. When all this is either illegal, or otherwise banned by the society, then there is nothing left in them which could provide for the discharge of the duties to fellow-human-beings. That section of the society which has reached the low level has therefore no means, to climb up. Those people who have put God, and the laws of God behind; who have no faith in the last day, and no regard for the reckoning, where they will be asked what they did for others after providing for themselves, cannot be expected to help the poor and the needy. Europe calls itself Christian but it totally ignores all the teachings of Christ who is alleged to have said according to the Bible, to give one's all away. As pointed out above, it is only in Islam that there are provisions for all, and under which all can live peacefully. Europe today is realising the significance of the Islamic teachings and that day is not far when it will adopt them, for, the salvation of the world is in that.

CHAPTER XXI.

ISLAM AND INTEREST

THE subject of interest is a very controversial one; there is a group of the conservative school of thought in Islam, which regards it to be the prohibited thing while the modern school of thought regards all interest as not prohibited by Islam. The Holy Quran says, "Those who swallow usury can not rise except as one whom the devil has prostrated by (his) touch does rise." ii.275. Quran uses the word 'Riba' which rendered in English means usury, that is an addition over and above the sum lent, that doubles and redoubles itself. Moulvi Muhammad Ali in his commentary of the verse writes in his translation of the Quran, "And includes usury as well as interest." (Footnote 364).

I have undertaken this because I want to make it clear what Islam really prohibited. The Quran after saying the above verse, in another place says, "O you who

believe; do not devour usury making additions again and again," iii. 129, which means that it prohibits taking of that interest which is compounded to the principal, and which doubles and redoubles itself. The qualifying phrase, 'usury making additions again' clearly shows that Islam does not prohibit all interest, at least that interest which does not double and redouble itself. To understand fully the significance we must study the conditions prevalent then in the world generally, and Arabia specially. In those times nothing was secure; people were in the undeveloped stage of society and above all governments were insecure, and not strong. Money lenders then took great risk in lending their money, and it was because of the greater risk which they ran, that they charged exorbitant rates of interest, which used to lead to many hardships, and it was because of this that usury was prohibited. Islam is a religion that puts great stress on trade, and it could not be thought that it has prohibited that which is to a very great extent necessary in the daily business. Before coming to this discussion, I would like to point out that the economic meaning of the word interest is obscure to the mind of the people, and therefore, I feel it my duty to educate the people on this very interesting, and controversial subject. Moulvi Muhammad Ali somewhere in his footnotes on his translation of the Quran has written that the interest occurring to the deposits of the Muslims

in the Banks should be taken, but only to be utilised for purposes of the propagation of Islam, and combating the missionary forces against Islam. With all due deference to the able, and learned author I want to say that he contradicts his own two statements. If interest means 'Riba' as he says, then interest of all kind is prohibited, therefore the author's suggestion that it should be taken and utilised for a special purpose, is against the order of the Quran. A thing that is prohibited cannot become commendable simply because it is to be used for a highly laudable or necessary purpose; for at that rate wine can be allowed for the sake of health, which is a very necessary purpose. But as I have said before if we define the meaning of interest, and find out its economic significance, then we will be able to see our way through the fog that hangs over this subject.

We must not, however, lose sight of the special significance of the word usury, with reference to the conditions then prevailing all the world over. The word usury is applied to that form of interest which was then prevalent, when the money lenders used to charge exorbitant rates of interest, and used to add them to the capital, if unpaid by the end of the year. In earlier times even great thinkers failed not only to understand the part which capital plays but even to recognise clearly many

of the separate truths which are now regarded as commonplace. They were impressed by observing that most borrowers were poor, that most lenders were rich, that the lenders very often suffered no material loss, and that they often wrung exorbitant usury out of the needs of the poor. About this Marshall in his 'Principal of Economics' chapter Interest says, "These facts enlisted their sympathies, and aided by some specious metaphysical reasoning prevented them from perceiving that he who lends to another, hands over to him the power of using temporarily some desirable thing, and that this action has as much right to payment as the act of handing to him some other thing of smaller value." If the first man can be rich, it may be his duty in either case to confer a benefit freely on his poor neighbour. But if a person can use 100 Rs. so as to produce at the end of the year, after allowing for his trouble, things worth 103 Rs, there is then no reason for his lending to another and forfeit the profit of 3 Rs.

Interest is the reward of waiting, as wages are the reward of labour. By giving money one has to wait till it is paid back, which means that one defers personal use of that amount till that time. Say if I had Rs. 100 and a friend wanted it, I would give it to him because of the special relationship, but if any one else asks for the same, and if I give, it would mean that I have trans-

ferred to him the power of buying things desired to the extent of that sum. If I have to buy a thing myself, I cannot do so, I will have to wait till I am paid back, and I must be compensated for the waiting. Money itself is nothing, but of being the medium of exchange it has a great demand, and as such has utility. A man who borrows, does so at the sake of utility, and being in need of it, the utility to him is greater, and it is because of greater utility that he is prepared to pay an amount more than the actual sum lent when returning the loan,

Interest is the earnings of capital also, and is called 'Net Interest,' but what commonly called as interest includes other elements besides this, which are called 'Gross Interest.' These additional elements are most important. "Thus for instance," says Marshall in his chapter on Interest "in mediaeval times, when a prince wanted to forestall some of his future revenues, he borrowed perhaps a thousand ounces of silver, and undertook to pay back fifteen hundred ounces at the end of the year. There was however no perfect security that he would fulfil his promise ; and perhaps the lender would have been willing to exchange that promise ; for an absolute certainty of receiving thirteen hundred ounces only at the end of the year. In that, while the nominal rate at which the loan was made was 60%, but the real rate was 30%," It is this

difference between the real rate and the nominal rate that Islam calls usury and prohibits.

Pure interest is the reward of waiting. It is the sacrifice of the present pleasure for the sake of the future. This sacrifice has been called by the Economists as abstinence. But this term has been misunderstood, and to clear it I would like to say that what Economists meant was that when a person abstained from consuming, with the purposes of increasing his resources in the future, his abstinence from that particular act of consumption increased the accumulation of wealth : it is, however, better to call it the result of a postponement of enjoyment, or a waiting for it. "This willingness to wait is generally increased by a rise in the rate of interest which is the reward of waiting. Conversely a fall in the rate of interest generally lowers the margin at which a person finds it just not worth while to give up present pleasure for the sake of those future ones." (Marshall, Principles of Economics) chapter Interest. Sir Josiah Child remarked two centuries ago that in the countries in which the rate of interest is high, merchants, "when they have gotten great wealth leave trading, and lend out their money at interest," and the gain thereof being so easy, certain, and great, whereas in the other countries where the rate is low, they continue merchants

from generation to generation, and enrich themselves and the State." The fact is that accumulation of wealth is governed by a variety of causes: by customs, by habits of self-control, and realising the future, and above all by the power of the family affection. Security is a necessary condition for it, and as this was absent in the ancient times, because of the imperfect knowledge, wars, factions, famines etc, the rate of interest was usurious. Islam in this found an evil, as evil it is, for it kills the finer feelings of human beings, and prohibited this usury that used to double and redouble itself. By this, it meant people to be charitable, but it never meant that people should give away their saved wealth to others to make profit upon, without any reward. It is a common occurrence, as it was then, on the part of the money lender to make sure whether the borrower is capable of fulfilling his promise as to the return of the loans and to advance only when he has satisfied himself. The very act of lending means that he parts with so much money, or the power that money possesses. He is justified to charge something for the transfer of this right, and it is wrong to say that Islam prohibits this; what Islam prohibits is his charging an exorbitant usury. A borrower may not be of the standing the lender would be willing to lend and as such he would think of charging more for the greater risk he would be running;

it is to this extent that Islam wants him to be charitable. What after all is money; by itself it has no value, but it is valuable because it is a medium of exchange. Its power, and value lies in the fact that it is able to procure to the consumer goods he demands, and lending it means parting with that power.

By lending the lender takes a risk, and in interest he adds a sum as insurance against his risk. The loan involves considerable risk, and a great deal of trouble; therefore to the borrower what appears as interest, is from the point of view of the lender earnings of management of a troublesome business. To analyse more carefully, let us suppose that two men are carrying on same business, the one working with his own, and the other with the borrowed capital. There is one set of risk which is common to both, which may be described as trade risks, and they arise from fluctuations in the markets for their raw materials, and finished goods, from unforeseen changes of fashion, from new inventions, from the incursion of new, and powerful rivals. But there is another set of risks, the burden of which has to be borne by the men working with the borrowed capital, and we may call them personal risks, therefore he who lends capital to be used by another for trade purposes, has to charge a high interest as insurance against these personal risks. The price then the borrower has to pay for the loan of the

capital, and which he regards as interest, is from the point of view of the lender more properly to be regarded as profit.

It is with this as their contention that some Ulamas have sanctioned the taking, and giving of interest, and they are right within bounds, for this is not prohibited by Islam, but that which is usury, or 'Riba'. Islam has got the institution of 'Zakat' or poor-rate through which the poor and the needy are cared for. In those days business was not what it is today. The business that was then was on the small scale, that is, each person had a business, and was the individual owner of it. And as in business on small scale the chances of failure are great the lenders used to charge exorbitant rates. Islam in this saw the great difficulty, apart from the business difficulty, to the borrower, and to mitigate that so as to encourage individual enterprise prohibited usury, or the exorbitant rate of interest that used to double and redouble itself. Islam is a humane religion, and for the benefit of all. It saw great hardships on the borrowers on account of exorbitant rates, and prohibited usury. People do not always borrow for business, and all men are not business men, therefore a great number of people used to borrow, and do still borrow money for personal needs, such as deaths, marriages, sickness etc. It is these type

in his method of satisfying them. In the beginning, as I said, the wants were few, but later with the bare necessities other wants grew, and today the human wants are countless. Wants give desire to all activities, that tend to bring wealth. Wealth really is the same thing as well being, but in its common use means only material possession of different kinds, which go to satisfy our desires. I would like to add that there is no standard for the fixation of desires and needs, for one person's needs may be other person's luxuries. But wealth is a very wide term, for instance the cottager's furniture and other household goods constitute his little stock of wealth. The word 'goods' is more appropriate, and means all desirable things, and all those things that satisfy human wants. Thus we see that desires lead to goods, and goods in their turn lead to value, which, says Adam Smith, "has two different meanings, and sometimes expresses the utility of some particular object and sometimes the power of purchasing other goods which the possession of that object conveys." But most proper the value, or the exchange value of one thing in terms of another is the amount of that something which can be got in exchange of the other. To avoid difficulties in this, money was introduced, so as to express the value of goods in one standard unit of exchange instead of lead and tin, wood and corn.

Man desires goods, that was the outcome of the foregoing paragraph, and I attempted to show that fully, because I want to trace the history how interest came into existence. Man desires goods, that is, material things, but man cannot create them, he really only produces useful results, or utilities, or in other words his sacrifices and efforts result in changing the form or arrangement of matter to adapt it better for the satisfaction of his wants. To do this, three important factors are needed, as well as their co-operation and these are, land, labour and capital. As this is with reference to interest, I do not propose to deal with each of the factors separately. To remove one more possible misunderstanding that traders do not produce; that while the cabinet maker produces furniture, and the furniture dealer merely sells what is already produced. I want to say that there is no scientific foundation for this distinction. They both produce utilities, and neither of them can do more; the furniture dealer and the carpenter do only remove, and re-arrange matter as to make it more serviceable.

Having said this I pass on to capital. I must, however, add that having clearly defined the attitude of Islam on lending money for private purposes, I shall not refer to it, but would deal on lending money for other

than private purposes, and the interest for the loan of which Islam has no prohibitory order. Capital is of different kinds, and the broadest definition of which is, all that goes to produce utilities apart from land and labour. All wealth is not capital, but all income obtained includes all the various benefits which a person derives from the ownership of wealth whether used as capital or not. Among this the money income which is derived from the capital, which Marshall says "is most easily measured when it takes the form of payment made by a borrower, for the use of a loan, say, for a year." It is then expressed as the ratio which that payment bears to the loan and is called interest, (Marshall, Principles of Economics,) and is not what the Quranic word 'Riba' means. 'Riba' is the usury which doubles and redoubles itself, and interest on capital is not 'Riba' for it does not double and redouble itself. There is a great difference between interest on money lent and interest on capital; though capital is also money, but as said before all money is not capital, and the understanding of this point will make the injunction of Quran intelligible. And in this Muslims, in my opinion, can take interest occurring to them on their deposits in the Banks, for it is interest on capital, and not pure money, because the money deposited with the Banks is utilised as capital. Moulvie Muhammad Ali would have been right to allow this interest, but he

unjustified it himself, by accepting in his footnote 364 that 'riba' includes interest.

Money is wealth as every other thing is wealth, and as such it should have a price in the ordinary sense as other wealth or goods have. Some may point out that if there is any price of money it should be what the issuing authority has stamped on it, for instance they would say that the price of a rupee should be a rupee. These would be right so far and no more, for the price of a rupee is exchange price for other goods, and for itself, because rupees are not sold in the bazar. All other goods are bought in cash that is, price paid atonce, but money itself cannot be bought like that, for instance to buy fifteen rupees with fifteen rupees means nothing, and is no transaction. When we say money is bought we do not mean it is actually bought like any other thing, for then its price will be less the amount stamped on it, after taking out the minting charges etc. Therefore when we say that money can be bought, or to be had, we mean that it can be bought or had on credit, and for which one has to pay more than the price stamped on it, for the seller hands over with it all the purchasing power it possesses, and for that he charges. In my opinion what Islam has prohibited is interest on money, I mean the just money, and not the interest on capital which in other

words means that Islam prohibits Muslims to take interest on money lent for personal or private purposes, and not for money lent to be used as capital. The money used as capital brings in return, and the lender only fixes a portion of that as his share. Though people may object that if he fixes a share in the profit he must also fix some share in the loss if any, but this will not be possible for in many cases the fault for failure lies with one who employs the money as capital; and then there is another thing which we should not lose sight of, that is, voluntary liquidation, in which case the lender has to bear a part of the loss, and forego a share from the actual sum lent. In the wisdom of Islam to prohibit interest on money lent for personal uses, its greatness is seen. Its aim is to bring all human beings into one fraternity, to be kind, loving, and helpful to each other, and unlike Christianity it does forbid to lend on usury only to the brethren, and allows to lend on usury to others. It is a world religion, and as such it makes no difference in the treatment to be meted out to all mankind. By brethren Christianity means co-religionists but by brethren Islam means all mankind, and as such to mitigate the hardships asks to be helpful, and charitable to one another. The Holy Prophet saw around him the lot of the borrowers, and having felt it, he must have interceded with God, who then revealed the verse forbidding on Muslims

the taking of interest on money lent to people for personal purposes and on usurious terms. I think that I have made my meaning clear by showing from different points what interest really is, and how impossible it is to refrain from taking and giving interest. There will be no industry in the world without capital, because it is the most important factor, and as each person does not have enough money to do business on a profitable scale, and as all people are not business minded, so it is necessary that to start industry on a profitable scale money should concentrate in the hands of the few who are capable of utilising it for the best interests of all. It would therefore be a hopeless affair to expect that those people who have got money will give it gratis to be made use of by others, on a profitable scale. What are limited companies in essence, we may call the money given by each individual as a share bought, but in essence it is money lent as capital, and the percentage of profit allowed on that is nothing different from interest.

Sometime ago 'Alfazl,' Qadian, published an article on the disadvantages of interest, and the ruin that it brings upon the borrowers. That was just the heading of the article because neither the disadvantages of interest were therein enumerated nor the ruin was described. The whole contention of the article was that business

on borrowed capital always fails. I have not seen such an unintelligent argument in my life. I would like to point out to the author of that article that all trade or business is risky, and that the borrower does only run a little greater risk, over and above the trade risks, if he has no means and grounds to take the help of insolvency courts, or liquidation laws. But to say that the business fails because of the borrowed capital is to show one's ignorance of the simple laws of every day life. The writer of the article states imaginary cases, and draws conclusions of his own; at one place he says that though in some cases interest is benefitting, but the risks are so great, and the stakes are so heavy that the odds are ultimately against any kinds of profits. There can be no greater meaningless sentence than this ever written, for it amounts to, that business done on borrowed capital ultimately ends in failure and ruin. Speculative business too the writer calls a curse of interest and in that again shows his ignorance of the business principles. The very word speculative suggests that the risks attendant on it are greater than the ordinary trade risks, but if people choose to take them, even so far as to borrow money for it, it can never be called the fault of interest, and if it is any body's fault, it is of the person doing such business. Though I would like to say, if because of risks people sit quiet and do nothing, the world would not be

a happier place. The writer in the same article criticises Banks, but I would defer that to the following paragraphs. The crust of his article is that interest by itself is bad, and to mitigate the evil he proposes that each individual should do small business from his own little savings. He has failed to say what he means by business, either the manufacturer's business or the retailer's business. If he means manufacturer's business then again he shows his ignorance, unless he pointed out even one example when it could be possible to do. Manufacturing business on a small scale is never profitable, and in some cases it is impossible to do. Every man has not the capital enough, say to open a mill, but what every body can do by his little capital is to become a weaver, but that will not be a profitable business in the world today, for people do not want the kind of rough course, and bad cloth thus produced, and for the type of cloth they want, business on large scale is required, which can either be done by borrowing capital or running a limited company, though in the case of latter the times do often come when the management has to overdraw from the Banks. But if by business the author means retail business then too he is wrong for the capital locked up in it can easily be liquidated to clear accounts by selling the assets off. The failure of business if it means anything, it means the incapacity of those running it, not by any stretch of imagination the fault or outcome of interest.

In another article in the same paper, under the caption of "Ravages of Interest" the author shows his greater ignorance. In this article the writer bitterly decries the Banking System, because it is the greatest agency of capital to be had on interest. To him and to others like him I would like to say that the industrial, scientific educational, and agricultural greatness of the world depends on Banking System. As I have said somewhere above, all men are not business men; and as all men have not sufficient money to start a profitable business, therefore to help others who are capable to do so, the best method is to deposit the money in the Bank. A Bank is only an institution that facilitates the flow of capital from one person to another, and from one place to another, for the growth of industry etc. without which there would have been none of the present facilities, for instance almost all the railways in the world are the work of borrowed capital, and the fact that they are running successfully shows that there is no flaw in interest by itself. He begins the article that Banking System is the greatest agency of money lending business, which apparently looks very paying, but it is not, for when Bank fails, only then its disadvantages are seen. There can be no more ignorant statement than this, for to begin with, a Bank is not a money lending agency, it is a capital lending agency, and about, which apparently looks paying I have

to say that if it is a paying concern, it is to those only who are its share holders. For depositors it cannot be called a paying agency, because they do not share from the profits of it, but get a fixed percentage of interest on the amount deposited. It can be said that it is a benefitting agency to business, for it finances the business.. Briefly the work of the Bank is to borrow money from those who have got to spare, at a fixed rate of interest, and to lend it to others at higher rate of interest for business purposes. Capital is needed for business, and a Bank furnishes that, for which it charges a sum of money. To call such an institution to be losing one is to show one's ignorance. In the article then the writer goes on to quote letters from the depositors of the People's Bank of India, on the occasion of the failure of the Bank, and tries to say that it failed because it is an interest taking agency. The Bank did not fail because it is a money lending, or interest taking agency, but because the people made a rush to its counters to withdraw all their money, which is neither the fault of the Bank, nor of the interest. A Bank takes two kinds of deposits, Fixed deposits, and Current deposits. About fixed deposits it allows so much per cent interest on the proviso that it will not be withdrawn for a fixed period of time, and about current deposits good Banks do not give any interest but others allow

very little interest. Now the Bank has not taken this money to keep it in its cellers; it has promised the depositor to give so much interest every year, and to do that it must make money out of the money deposited, for otherwise it would not be able to pay the promised interest. Therefore usually what is done is that the money under the fixed deposits is lent out, to people for business purposes, on security, surety, or mortgage, and the money under the current account is not wholly lent out, for the depositors draw every day from it. The Bank only just keeps that amount of money which it thinks enough for every day purposes. Therefore the Bank failure means that on account of some panic people rushed to the Bank to withdraw their current accounts; now the Bank did not expect that, and was not ready to meet the rush, the result of which is that there was no ready cash to make payments, which is technically called the Bank failure. Now I would like to know where is the connection of interest to this failure. The People's Bank did not fail because of interest, it failed in the first place because of the rush of the people and in the second place because of the inability, or incapacity of the management to be ready to meet the situation that was expected.

I think that I have made perfectly clear that Islam has prohibited taking of interest on money, and not on capital, and that the articles and the like of them that

are published in the vernacular papers are not scientific, nor based on knowledge, but that they are misleading, because they do not prove their own contention, and only help to cause panicky feeling. The failure of the Bank because of interest cannot be right, for that has nothing to do with it. Those who have got money, but cannot use it as capital, should give it to those who can profitably use it as such, for the human happiness depends on industry, and as they can not find such people, they hand over their money to the Bank to employ it as such, it is therefore, their fault, knowing it that the Bank has used that money outside, to rush to the counters and demand immediate withdrawal.

Before I conclude, I may say I visited Persia (Teheran) recently and there I found a new Bank is opened by His Majesty Reza Shah Pehlawi. Its name is "Bank-e-Millie" which rendered in English, means "The National Bank". It should however, be borne in mind that the said bank is run on the Western methods (and entirely managed by Persians themselves). The capital it has, belongs mostly to Sovereign and Persian nobles. Persia is one of those countries which possess, like Afghanistan, more priest-class, Mullahs and Moulvies. Before His Majesty Reza Shah, the entire

control of the Persian Mejliss (Parliament) and the King were under the commands of the Ulamas then; as still the Ulamas play a very important part in the Persian politics. When the Millie Bank was started, the Ulama-class was silent and is still preserving silence. Does it not show clearly that they-the Ulamas-have no words to contradict the initiators of the Millie Bank or else they, the Ulamas, would have given the same strong stroke to the Bank and its maintainers as was given by the ferocious Afghan Mullahs to the Government of Amanulla Khan in Kabul?

“Seek knowledge even though it be in China.”

Muhammad.

CHAPTER XXII.

MUSLIM CEREMONIES.

BY comparing the ceremonies of other religions, it will be shown in this that the Muslim ceremonies are, in all respects, based and also conducted on the best of morals, and standards. To instill in human beings the desire to achieve greatness and success and to survive it, ceremonies are essential. It is in view of this fact that all nations and religions have their special and national ceremonies and feasts that are held on some particular days during the year. The study and observance of all those ceremonies show that all except Islamic were, or have now become a mere show or fete in which all indecencies and immoralities are openly indulged in by the participators. Not only that but they are conducted in such a manner that they miserably fall short of all rules of etiquette, manners, customs and decency. These would have been overlooked if the religions have ~~devised~~ means to keep the true spirit and purpose of ~~these~~

ceremonies alive, therefore it becomes doubly deplorable when it is seen that they have failed to do so. The observances of this impresses one with the conclusion that, for the national and religious advancement, those ceremonies are not compatible.

Besides Islam, there are two other great religions, Hindu and Christian, and their ceremonies today as they are conducted, are devoid of all spiritual and social benefits. Though Hindus have some feast or ceremony every month, the three greatest ones are Holi, Dewali, and Desera. There is no need here to speak on the merits of these. nor, is there space to deal on their history, only the conduct of these will be briefly stated, to show the degrading depths to which they have reached. Every one knows the feast of Holi, the sprinkling of colour on each other, (which has now by the way, become a public nuisance, for people, other than Hindus who get a spray of it from the merry-makers on the roads), and throwing dust and ashes on their heads. Dewali is famous for drinking and gambling, while Dasera is still worse when it is seen that normal and intelligent human beings paint themselves like monkeys and enact the story of Ramayana.

Among the Christians the two great festivals are, Christmas and Easter. Christmas is the feast of the birth

of Christ, and Easter is the feast of the Crucifixion and Ascension of Christ. Anyone who has witnessed the celebrations of Christmas, knows the sight, of drunken men and women. The fancy dress balls full of drunk men and half naked women, whirling round the ball-room in each other's arms, to the tunes of passion stirring music, in a state of intoxication and forgetfulness, are sights that revolt and shock one's morality.

As against these, the two Muslim festivals, Eid ul Fitr, and Eid-ud-Duha, are devoid of all such frolickings and are conducted in the most moral and befitting manner. The former is conducted after a full month's fasting, and the latter after a long strenuous and expensive journey. A Muslim only becomes entitled to observe a day of peace mirth, and jubilation, after a great sacrifice, and which is conducted in a decent manner. The Muslims on the days of these festivals, do not indulge in all vulgar merry-makings, but wash and dress themselves and go to the Mosque, where they offer their prayers, after which they hear the address of the Imam which is invariably on subjects that teach religiousness, and the duties of human beings to God, and to one another.

ID'UD-DUHA

Every year at the time of Eid-ud-Duha remembrance of the history of an event becomes poignant. The event

is "And most surely of his party was Abraham. When he came to his Lord with a free heart, when he said to his sire and his people what is it that you worship"(Quran part XXXVII, 83.85), that Abraham who was without issue for a long time prayed to God "My Lord grant me (a son) of the doers of the good deeds," Abraham had a dream and he said to his son "O my son! surely I have seen in a dream that I should sacrifice you, consider then what you see." and he though young and full of the thoughts of achievements and desires yet replied, "O my father! do what you are commanded If Allah pleases you will find me of the patient ones". "They both submitted", though another father would have readily given his life to save his son in other conditions, specially when the son was all that is good and on whom the future rested, but this father agreed to sacrifice his son to please God, "and threw him down upon his forehead "and then God called out to him saying "O Abraham! you have indeed shown the truth of the vision." A test was required of the dream, and after which Allah said "Surely thus do we reward the doers of good." (Quran Ch. XXXVII 60).

God wants the readiness for sacrifice, and not death. As would be evident from the other prayer of Abraham that "Our Lord surely I have settled a part of my offspring in a valley improductive of fruit, near Thy Sacred

House, therefore make hearts of some people yearn towards them, and provide them with fruits, haply they may be grateful: O our Lord! Surely Thou knowest what we hide and make public, and nothing on the earth nor anything in heaven is hidden from Allah." About Abraham and Ismael these are the two events that are related, one of dream and the other of leaving his offsprings in the valley. At one place Abraham agreed to sacrifice his son who willingly accepted it, and at the other place he left him in a deserted and unproductive valley, literally to die but the only purpose for which he did so was that the House of God, the first one ever built was there. When Abraham was returning after leaving his son and Hajera alone and friendless woman, in the valley of wilderness, Hajera asked if he was leaving them of the orders of God and Abraham replied in the affirmative and on this the good woman said "Alright go good-bye, the same God will feed and protect us here". In the fulfilment of the dream Ismael readily laid down his body, but here it is in another form, a literal laying down of life. But what was the cause of this sacrificing Ismael it was that humanity should come to know God.

Allah by describing this in the Quran has given it an eternal life, Anyone who does some good and great

deed in the name of Allah gets an eternal life for ever after death, their work remains. Abraham has showed the best example of faith in God and God rewarded him by making him everlasting in a way that every year its memory is revived. The maintaining of monuments and keeping of anniversaries are meant to instil the same faith in the nation that was the sheet anchor of the person or persons thus memorised. The recitation of the story of Abraham in Quran is for the same purpose that men may succeed in having the same faith in Allah as Abraham had. The greatness of a nation depends on the greatness of the feelings and faith of the individuals comprising it.

Abraham has been granted a very great position by Allah, and we all pray to God to grant and send the blessings on Muhammad and his followers, as He granted to Abraham and his followers. The greatness granted to Abraham can be gauged by the millions who still respect him. To Jews, Christians and the Muslims he is the respected, and these are the people, who when combined form the majority in the world. Allah grants blessings because of the finer qualities and good deeds of man. Abraham knew of what would happen thousands of years hence, and he, therefore, built a house, a House of God, where Allah could be worshipped for all times, and he prayed to God to make it known and

respected, with the result that millions every year gather there, and will gather there for all the time to come. Before it was only for Arabs, who though made it as a house of Idols inspite of the house of God, but after the advent of Islam it became the great centre for all Muslims, and also a great ground where all the Muslims of different colours, nationalities, and climes meet freely in a brotherhood that knows no barriers or distictions of any kind. In the life of a being two are the times when all superfluous conditions of birth and position vanish, to give humanity a level footing. These two are the moment of birth, and the moment of death, but in Islam there is a third moment in the life of man for the exhibition of the equality of mankind, when all superfluities vanish, and that is of Haj, pilgrimage. All the self made and self imposed distinctions and barriers are left behind when one enters the Holy Land for Haj. This achievement of Islam is not small, but a great one, the example of which can be seen in no other religion.

The two things on which rest the peace of the world are the belief in the Unity of God, and equality among mankind, and therefore tranquility is mentioned in the prayer of Abraham, "My Lord ! make this city secure and provide its people with fruits." Quran II: 126.

The question is, why this story is repeated every year? What is the moral of it? The moral is, for every one to become in spirit Abraham and Ismael, i.e., to be ready to lay down, all, even one's life for God. The same idolatry is in the world today as it was then, with the difference that then idols were shaped out of stones and today they are in the hearts of men in the form of desires and wishes. This, the Muslims should try to demolish, and it could only be done if each father and son become an Abraham Ismael in spirit. In the example of Abraham there is the secret of the service to mankind, and that of Ismael that of obedience. Abraham asked, "Let me know what you think", and the son, though it was not a command, readily agreed to lay down his life, for he saw the will of God in it. Therefore the duty of a father is only to show to the son the right, and to tell of the duty of God, and it is that of the son to listen to it, and obey. It was the dream of Abraham, but it is otherwise in the world today, for Islam is surrounded on all sides by forces hostile to its normal growth. The Muslims and their civilisation are dying out, slowly but surely and unless something is done to stop this, the day will not be distant when Islam as a force will be no more in the world, and that something for every body to do is to become Abraham and Ismael in spirit ready to, lay down life for the cause of Islam.

Men women and children all can do their little mite to save Islam from further deterioration. Each day few minutes will not take much of their time, but it would do a lot for Islam. A person in that little while can teach a child an alphabet, and the sum total of these little services would be a different, a new and vigorous Islam. Thus could Islam become again a vigorous Islam, full of true Islamic spirit, with sufficient strength of its own to find the solution of its troubles without the help of any other party or community.

This event every year is a reminder to all Muslims of their duty towards their religion. They should not let it pass without any achievement but each should make a resolve to do something till the next year, again when a new resolve should be made. God will help them as He helps all those who are on the right. The Quran says "And those who strive hard for Us, We will certainly guide them in Our ways! and God is surely with the doers of good". XXIX : 69.

“The miser's wealth goes either to his heirs or to the wind.”

Ali Ibn Abu Talb.

CHAPTER XXIII.

ISLAM AFFORDS THE GREATEST SOLUTION TO THE ECONOMIC PROBLEM OF THE WORLD.

IN this age the question of the social economy has assumed a very intricate form. Almost in every part of the world there has a struggle ensued between the labourers and the capitalists, which has endangered the peace of the world. Not even India is safe from it. Here also this question is gathering much importance around itself. And if it is considered deeply, it will be found that the root of all this evil is that the present-day way of distributing properties is most unsatisfactory. If the principles of Islam concerning the distribution of properties are followed to the letter, no possibility of such difficulties is hoped to arise.

Islam teaches us that the earth, the moon, the sun, and the stars are not created for some particular country or people. In fact they are created for the common use of the human kind, and Allah regulates them in such a way that every human being without an exception can benefit by them, and whosoever wishes to make a progress through these natural means, can do so without any restriction. Since a competitive spirit together with a natural desire for self-progress has been un-exceptionally added to the nature of human being, Islam encourages us and teaches us to go ahead of others in the performance of good deeds.

The Road of Progress is open to all.

But we find that in these efforts and strife for success some of us benefit a great deal, whereas others do not practically gain anything. Islam counts this universal difference in individual objects as important as any thing, and on account of this forbids us to breed envy and contempt for others. It tells us that this difference is not without reason, and that it is most necessary for the upkeep and regulation of the universe. If those people who labour much or are more capable of conducting and managing their business, may be deprived of the rewards for which they strive, there will come an

The Importance of Difference in the Universal Things.

end to all these activities around and above ourselves. Islam, therefore, admits the individual difference of all the things in the universe, but at the same time it orders all the successful men in the world not to neglect helping those who haplessly have not succeeded in their attempts as much; because whatever God has created for the human beings is to be shared by all of His creatures. The teaching of Islam is that in our property is a share of the poor too as the Holy Quran says : "Take alms out of their property, thou wouldst cleanse them and purify them thereby." IX: 103

From this teaching we gather that although Islam encourages a spirit of competition in us, it specifies at the same time a portion of the wealthy person's riches for the use of the poor ; for it definitely teaches us that whatever Allah has created in and between the earth and the sky is to be commonly used by all human beings.

At present there are various professions and institutions in the world which have limited the desire of progress and self-mental development to only a few persons and closed the road of progress for others on account of them. Those few specialised men earn wealth and benefit by it. The world having kept itself away from their efforts is only looking at their rivalling race.

An Important
Question

If the world desires to keep its spirit of equality and progress alive, it will have to do away with the motives that cause a desire for personal progress, and development at the cost of others ; or it will have to make certain improvements in the course the people have hitherto adopted. But it is feared that such an action on the part of the world may put the masters of the world to certain inconveniences. It is a very important question. But whatever instructions Islam has given us if we follow closely, the wealthy persons will not have to suffer in the least and the individual spirit of competition will also remain. There remains room for the intelligent to make use of his intelligence, and a share of wealth reaches these hands too which have anyway helped in earning it. Besides the field for progress keeps open to all belonging to any community, caste and creed ; and the low can get as good chances as the ' lucky ' persons are believed to do.

The following are the instructions of Islam in this regard.

The Important
Instructions of
Islam

I Since whatever God has created is a common property of all, no one is allowed to own it individually. Islam specifies a portion of the wealthy man's riches as the just share of the poor. It condemns in very strong terms

those who spend their wealth only on their own selves without the least regard for the poor. The Holy Quran says "And (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement." Holy Quran IX : 34.

2—In consideration of the matter that people may not spend all their wealth for their personal gain and fame, it strictly denounces the unnecessary expenditure which might tell upon the share of his other brethren to whose efforts he owes his wealth totally.

3—In the face of such specific injunctions as above, it is yet possible that wealth may accumulate with certain people. It has therefore levied a wealth Tax (ZAKAT) on such persons, and ordered them to pay one fortieth of their property which has been preserved for a full year. The Prophet says: "Verily those alms purify the dirt from man and his property" (MISH KAT). This tradition shows that to pay Zakat etc. is not an obligation of the rich. Rather it is in return of the labour which the poor put forth in helping the rich men to accumulate their wealth. It is therefore absolutely evident that whatever portion of their wealth the rich are ordered by Islam to part with does justly belong to the poor.

4—Islam encourages every one in his race of progress, and gives him the right of benefitting by his

own labour and intelligence. But it does not allow him to prevent others from progress.

Besides these important instructions, Islam has managed to lay down some other instructions too by which it gives every one a full chance for his self—development and progress. In the world, we find, there are three things which generally keep a common man away from progress. First the land property which is possessed by certain few persons while others do not get a share out of it. Secondly, some people accumulate wealth somehow and charge interest upon it by lending it to others. Thirdly, to get huge profits on the articles for sale and thus become wealthy. Islam proposes very appropriate remedies for the above three impediments. They are the following.

1—Islam orders us to distribute every-thing including our land, and property over our children and relatives, so that none should become wealthy and count himself exclusively as superior to others.

2—It has strictly prohibited taking interest from poor men and become rich thereby.

3—It has levied Zakat on every one, who deals commercially, and strictly orders to pay a minimum sum on what he possesses annually. It also prohibits the formation

of such trusts through which one may charge more profit than usual. Such trusts can never be formed under an Islamic government.

Hence according to the social economic system, which Islam proposes, if the world acts, the struggle at present prevalent in the world between Labour and Capitalism will soon be suppressed.

INDIA'S GOODS AND INDUSTRIES

It can be said without the least hesitation that western commercial exploitation has hampered down India's trade. But now it looks some-what convincing that after the great war India has taken to exploit its own trade on much satisfactory a basis. It is hardly some fifteen years back that the Indians had no appreciative taste for valuing their own things; but now a radical change has come in the Indian mentality. They want now their own articles and they have now that taste for admiring their own country-made things.

No country can be progressive unless it manufactures and produces its own things. If Indians desire to see their country come in the front row of the most civilised countries of the world, they are to take up their trade in their own hands. Unfortunately very few Indians have realised this fact. And although the majority of the

greatness by requesting their men not to use foreign things as long as they can get the same things produced by their own country. And it is expected that this feminine influence will soon put our Indian men on their true mettle to bring about a radical change in their society for the betterment of their country.

No one has a right to be disheartened, as adverse circumstances after a short stay soon pass off. Let us be patient and wait cheerfully for the better times, when the country is striving hard to get back its natural rights, and sing Dr. Iqbal's following national song in the national tone, which shall give stimulus to our patriotic feelings for our mother-land, and open our mind to conceive some such plan which may help us to improve the social and the commercial position of India.

HUBBUL WATAN MINAL IMAAN. says
the Prophet that to love one's country is a part of one's
faith. Let us express the same in the poetic words of
Dr. Iqbal.

SAARE JAHAAAN SE ACHCHA HINDOS-
TAAN HAMAARAA.

Our India is the best of all the countries in the world,

HAM BULBULEN HAIN USKI WUH GULSI-
TAAN HAMAARA.

We are its nightingales, and it is our flower garden.

GHURBAT MEN HON AGAR HAM RAHTAA
HAI DIL WATAN MEN.

If we are abroad, our soul is in our country.

SAMJHO WAHIN HAMEN BHI DIL HO
JAHAAAN HAMAARAA.

Think us also where our heart lies.

AI AAB-e-ROOD-e-GANGAA WUH DIN HAI
YAAD TUJHKO,

O Ganges: dost thou remember that day,

UTRA TERE KINAARE JAB KAARAWAAN
HAMAARAA.

When our caravan halted at thy bank. ?

MAZHAB NAHIN SIKHAATAA AAPAS MEN
BAIR RAKHNAA,

Religion does not teach us to breed hatred among ourselves.

HINDI HAIN HAMWATAN HAIN HIDOSTAAN
HAMAARAA,

We are Indians, and our country is India.

YUNAAN-o-MISR-o-ROMAA SUB MIT GAE
JAHAN SE,

Greece, Egypt, and Rome all have vanished from this
world,

ABTAK MAGAR HAI BAAQI NAAM-o-NISH-
AAN HAMAARAA.

But our name and country is still existing.

KUCHH BAAT HAI KE HASTI MIT-TI NAHIN
HAMAARI.

There is some reason why we don't become extinct.

SADION RAHA HAI DUSHMAN DAURE
ZAMAAN HAMAARAA.

Although for several centuries the time has been our
nemy.

EQBAAL KOI MAHRAM APNAA NAHIN JA-
HAAN MEN,

Iqbal: there is no friend to us in the world.

MAALOOM K'IA KISI KO DARD-e-NEHAAN
HAMAARAA.

(And) no one knows what secretly ails us in ourselves.

“Teach to others what God has made known to
you.”

Hasan Ibn Ali.

CHAPTER XXIV.

ISLAMIC CIVILIZATION

How Wordly Sciences and Arts are obliged
to the Muslims of the by-gone Ages.

ISLAM is such a perfect religion that whatever we take up from it is in itself matchless and peerless. Whatever the most precious treasure of spiritualism Islam has presented to the world, and whatever the safest ways it has shown for the spiritual progress of mankind, no other religion in the world has ever approached them.

As Islam has produced a radical change in spiritualism, in the same way it has obliged the wordly sciences and arts as well in a most singular way, which has no precedence in history upto now. Within a period of a few years whatever the new life Islam has given to various

Islam and Worldly
Arts and Sciences.

arts and sciences, we, without hesitation or fear, proclaim that the attempts of all the nations and countries in this direction since the very beginning of this world can never equal to it.

It is absolutely true that the present day Muslims are far backward in education. They are less educated, and it actually appears that the Europeans are the sole advocates of the cause of the spread and progress of all the sciences and arts in the world. But the persons who are aware of the fact can never deny that all the scientific progress of Europe is due to what they learnt from the Muslims during the middle age. In fact the leading of the Muslims has been the real cause of reaching the Europeans to perfection; and Europe, having walked along the same way which the early Muslims paved for themselves and the world, has acquired fame and good repute for its name.

The Condition of
the Present-day
Muslims

Just as Islam showed the world the true way to God, and spiritualism, similarly the Muslims gave to the world the start in sciences and culture. Though this is an acknowledged fact, and there is no room for any hard critic to say a word in contradiction, yet it would be interesting to many, if the opinions of some of the non-Muslims are enunciated here:—

Charles T. Gorham has published a book "Christianity and the Civilization," in which he describes with interest the attainments of the Muslim and the heights to which their civilization went. He writes, "Muslims conquered Spain in the 8th century, and in no time civilised the whole country to a very great extent. The whole Christian world was bewildered at this sudden change, and improvement in all fields of attainment." Principals and special laws were devised for agriculture; improvements were effected in the veterinary science, and special methods were adopted in the propagation of rearing of animals. The modern world is obliged to them for the invention of silk. The victors of Spain first introduced rice, sugar and cotton in Europe. They improved the art of weaving, and manufacture of articles from iron, earth, steel, and leather. When Christians were engaged in cutting the throats of each other over religious differences, Muslims were engaged in writing books on Politics, Economy, and Commerce. A Christian falling sick used to go to a priest to be cured by miracle and supernatural agencies, while the Muslims had their physicians and surgeons to attend to them. In Rome and Constantinople the earth was taught to be flat and level, while the schools in Arabia taught it to be round, and had globes for demonstrations. In practical sciences such as Astronomy, Botany, Surgery, and Medicine they were highly advanced.

The Moors of Spain were the specialists in Algebra, and mathematics. The Arabs were the masters of the weight of atmosphere, and principles of Hydrostatics. They compiled Dictionaries, one of which was in sixty volumes. They wrote Encyclopaedias. Their palaces were adorned beautifully with carvings, engravings and ornaments; their halls were lit by camphor candles; their courts were cooled by means of little streams flowing in and out, their bathrooms had marble floorings with hot and cold water running. Their cities had paved roads, and were lit in the nights, while London and Paris were dark and sodden.

In the art of cooking they had no rivals. No nation in the world deliberated and improved this art with such usefulness as the Muslims. At the time when other nations lived on certain vegetable and raw products, Muslims were served with delicacies and victuals of a variety of types. Their cooks were the master of the art, and used to make a number of dishes out of a single thing. Even as late as 19th century, in Oudh during the reign of Wajid Ali Shah this art was unrivalled. There is no particle of exaggeration in that his cook used to take as much time in catching and cooking a fish as it is taken in serving the dish from the kitchen

to the table, and that there are 300 varieties of "Pulao". They knew to perfection how to make sweets, and to cater to all tastes.

Sir P. C. Roy is a very well known personality, and there is no need to say more about him. During the course of his Convocational address to the Muslim University at Aligarh on the 7th February, 1923, published in the "Aligarh Gazette" he said, "I know very well the history of Muslim achievements, and I acknowledge with gratitude their services in the fields of scientific literary and philosophic attainments. I remember the part the Muslims played in lighting the world when Christianity was engaged in the struggle over religious differences. The scene of the splendour of Baghdad, Granada, and Alexandria are before my mind's eye. Though I am not a Muslim yet my Asian heart warms with pride when I think of all these achievements of Muslims in all fields. Friends forgive me if I linger a little more on this golden page of Muslim History. I want to know where the world would have been today, if the Muslims had not sown the seeds of all round advancement, and stretched the hand of help, at a time when Europe was plunged into darkness on account of the invasions and attacks of the Huns. It is not true to say that the

Sir P. C. Roy's
Acknowledgment.

Muslims did nothing but only settled in India. The great help that they gave and the very great extent to which they improved the Architecture, literature, music, and politics of India are historical facts. You will realise this very well if you take off the golden and the ornamen'ed dress with which they have adorned India, and see the ugly India that will appear.'"

S. P. Scott in his famous book, "The History Of Spain", on pages 115, & 116 writes, "We should respect this extra-ordinary religion which spread quickly all over; which brought peace calmness, and wisdom wherever it penetrated? which established splendour and glory; which presented to the mystified Egyptians the theory of the Unity of God; which bombarded with arguments the Councils of the Catholics, and led them to the true fundamentals and principles of their religion; which taught the Christian how to adorn their churches with niches; which measured the earth, which discovered the science of Planets; which affected the European languages. Yes! we should respect this religion whose gratitudes are abundant, the benefit of which we still derive from the dresses we wear, from the fruits that grow in our gardens, from the grain that is produced in our lands. We must without doubt respect this religion which produced succession

Evidence of
S P Scott.

of kings, whose object was to enrich their subjects, to leave such a treasure of things that would benefit the future generations, and to establish such a supremacy of the intellect that cannot be effaced. All these wonders were brought about by the indomitable courage and patience, and the wonderful personal qualities of a Shepherd of Arabia."

In addition of being first class Architects, Inventors, Diplomates, Literates, Poets, Philosophers Astrologers, Astronomers, Mathematicians, Physicians, Commerce. Surgeons, Pharmaceutics, Historians etc, the Muslims were also best business men. Their trade flourished during the 12th, 13th and 14th centuries, A. D. Almeria, Malag, Cartegena, Barcelona, and Cardiz were the chief ports of their export trade. Spain, Egypt, Abbissynya, India, China, Mecca, Medina, Basra, Kufa, Mosul. Damascus, and Baghdad had trade relations with them. They had their trading colonies in Africa, Strait Settlements, and on Malabar Coasts. They had also established business relations with Italy, Cicily, France, and Constantinople. New routes by land and sea were discovered reaching as far as North Africa, North India, and Central Asia, and from Baghdad via Caspian Sea to America. They had organised fleets, and built ships, and carried the merchandise

of the world from East to West and vice versa. *An Englishman Montcula writes, "Arabs were the sole founders of many sciences, and it was due to their commercial efforts that light penetrated into the West, which was hitherto plunged in darkness and ignorance."

The Arabs had established at their ports the custom offices, and had regulated the tariffs. They used to publish papers on commercial subjects, and the Arabian writer Abul Qasim has written many valuable books on this subject.

The manufacture of gun powder was known to the Arabs at the time when Europe was ignorant of it. The use of gun powder by them in wars is proved by history. In the war between Warfare. the king of Tunis and a neighbouring Amir, gun powder was used. The use of it is also established in 1308 A. D., at the siege of Gibraltar. In 1342 two Englishmen Lords Derby and Salisbury were present at the siege of Algerias, where gun powder was used, and took it back with them to England, where it was used after four years in the battle of Crecy. They had also invented other destructive explosives for use in wars. Their War Office was perfect. During the reign of

*See Dr Robertson's Disquisitions page 100.

Abdur Rahman II the Muslim fleet at Algeria was considered to be the best. In the times of Khalifa Mamun at Rashid there were Depots and Arsenols at strategic points for the manufacture of arms etc. They had field hospitals then, fully equipped with ambulances etc, and manned by best doctors.

The railways and tramears of today are the modified and improved forms of Arab inventions. The modern worlds
 astounding telephone was the playing
 General discevery of the children in Arabia.

Islam helped the Fine Arts and Architecture ta reach the zenith. The Muslims of Spain, were superior to
 their neighbour in stone carving, engra-
 Fine Art and Architechure. ving and paintings. The Islamic and
 Christian arts are so similar that there
 is room for doubt, and to believe that the Muslims
 took it from Christians. But this statement is based to
 wrong knowledge as evident from the writings of a
 Christian "Viardat", he writes "To believe that the Muslims
 learnt these arts from the Christians is unfounded and far
 from the truth. The fact on the other hand is that the
 Christians learnt this also from the Muslims as the learnt
 all other things," It was the Muslim architects, and
 workers who had raised in all countries palaces, gardens,

mosques etc, that are still considered as wounders inspite of the modern advancements. These edifices were built when the people of Europe were ignorant of its iudamentary princielei. Seven hundred years ago when there was not a single street lamp in London, the streets of Granada were beautifully lit. In the days when pedestrians had to plod their way in the sodden streets of Paris, the streets of Spanish towns under the Muslims were paved. The Palaces of the Muslim kings were such a wonder in carvings, engravings and decorations, that those of the European monarchs were nothing in comparison. In short there was no such field in which the Muslims had not surpassed their contemporaries.

Professor T. L. Vaswani in an article in "Muslim Rajput" writes A cursoery glance will be enough to show any one, the great pains that Islam took in the making of the European Civilization. The Muslim University at Cardova had among its students a great number of Christian scholars from all the parts of Europe, where they learnt all the different arts and sciences of the world." The writer continues, "At the time when Enrope was groping into darkness, the Muslims of Spain had taken the light of learning in their hands, and were leading the world towards peace and greatness. It will not be an exaggeration to say that the Mnslims had helped to improve and advance Indian thought and

culture. The idea of nationalism was foreign to Indians before the advent of Muslims. The Muslim kings in India by their encouragement and patronisation helped India to attain laurels in intellectual, technical and spiritual fields. The kings in Spain helped the learned to translate the book, from Greek and Roman, by the study of which Europe today boasts of so much".

Dr. Gestered Le Bann in the preface to his book on Arabs writes, "From the study of the history it becomes clearly evident that the spread of the Greek and Roman arts and sciences in Europe is due to the Muslim translations. In this respect without fear of contradiction one can say that Muslims really civilized Europe. When one pauses to think, one finds that in a short space no other nation did what the Arabs did for the spread of learning". The same author further writes, "During the reign of Ummaid and Abbasaid Khalifs the Muslim civilization had reached the zenith, and the cities of Jerusalem, Baghdad etc. had become the envy of the world" Speaking of the occupation of Sicily he writes, "Though they did not establish the civilization of Spain and Egypt here, as they never thought of making it their home, yet they effected many changes that improved the culture and learning of Sicily."

The nation which is regarded today very poor so far the learning and education is concerned, was once the fountain of learning through which flew streams that quenched the thirst for learning of other nations all over the world. Very few are aware that all the subjects that are taught in the schools and colleges today were those that were either founded or improved by the Muslims. The new life that they infused in culture in the short term of their power is so great that it is undeniable. It is quite true that the Muslims of today are far behind in learning, but let not this lead any to think that the honour of being the torch bearer of light and learning is somebody, refer else. The teachings of Islam where learning and knowledge are concerned are great. *It asks its followers to go to any part of the earth if they seek to learn some thing new, something fresh. Islam also said that those who try to get knowledge will be regarded as saints. It was this inducement of Islam coupled with the courage of Muhammad that led them to conquer all obstacles and reach all heights. The successors-caliphs-after Muhammad were themselves great scholars, and patronised scholarship in others. Ali, and Abbas were the two great early scholars of Islam. They were the masters of poetry, prose, history and mathematics, and used to lecture to the populace the benefits of education. Baghdad was the Muslim centre of education and learning.

* "Seek knowledge although it be in China" so said the Prophet Muhammad

from whence went out the stream that fertilised all lands, climes and people, it reached, and made them the great of the world. Sir William Muir the greatest critic finds himself acknowledging the greatness of Muslims in these words, "People from all parts of the world and of all denominations had gathered in Baghdad, where the encouragement given by the Khalifs was so great that learning was at its zenith." In east, Baghdad and in west, Cardova were the Muslim seats of learning, while in Europe the Christians were bent upon destroying the arts and sciences of the world.

But alas there are few westerners who recognise this obligation of Islam. It is not that they do it knowingly, but because they are never told by their ancestors, teachers and professors that all light and learning of today owes an infinite gratitude to Islam.

So, it is time that the Muslims of today wake up, and resolve by the example of their ancestors to engage in learning, and show to the world that they have got that same spirit which led their forefathers to attain all heights.

“And from among you there should not be a party who invite to good and enjoin what is right and forbid the wrong and these it is that shall be successful.”

Al-Quaran III: 103.

CHAPTER XXV.

RELIGION IS NOT THE CAUSE OF THE DOWNFALL OF THE MUSLIMS.

THAT religion is the cause of the downfall of the Muslims is another charge levelled against Islam by the Christians. The followers of Christ having failed in their attempts to decry Islam, try to take advantage of the low conditions of Muslims, by saying that their present low state is due to Islam, so that they may succeed in straying away Muslims from their religion. It is a pure missionary propaganda, and I desire to refute the unfounded charge, in order that the unknowing and weary Muslim may not fall a prey to it. I admit that they are on the downfall, and that they have lost their prestige and Empire, but so did the Greeks, and Romans, the Egyptians etc, etc. The causes of the downfall and rise are not due to one's religion. Nobody can deny that the period of Islam's zenith and power was not

great. In all respects the Muslims were at the top of things; in philosophy in science, in art, in learning, as well as in Government. The advance and the success they achieved in eighty years, other nations failed to do so in centuries. Napoleon always wondered at the military conquests of the Muslims. The early period of the Arabs soon after their conversion to Islam was the greatest event ever known in the history of the nations; they were a storm which swept all that came before them, and for four hundred years they continued unfettered in their progress, after which started their fall. I am not prepared to accept the statement that their fall was due to Islam; if it was due to Islam, I would like to know to what their success was due? It was not because of Islam that they failed, but because of other causes that set to work in, and were left unchecked. It resulted because in the first place the glow, and vigour of Islam departed from them, and in the second place because they became slack, careless, easy going and proud. Another important factor that perpetrated their decline was internal dissention, the civil wars, and these Dr. Khalid Sheldrake of London after research came to the conclusion that Napoleon was a Muslim which he published in his letter in the 'Light' Lahore (India) dated 8th September 1931. This fact also was unveiled by T. D. Jenkins in the 'Bombay Chronicle', Sunday Edition of November 15th 1931

under the caption 'Napolean an Agnostic'. Fight between rival groups for the possession of power left Islam a torso. If the wars between one ruling dynasty and another had not started Europe would have been a Muslim land today. These are the causes that led to their fall. So long they remained faithful to Islam they succeeded, but when they turned from Islam, they failed. I could say with all force and conviction I could command that if they had remained true, and faithful to Islam and the Prophet they would never have known what failure means.

Before Christianity Greece was the best governed and civilized country of the world, It was rich in philosophy, politics, arts, poetry, and science. Much of present achievements owe their origin to Greek ingenuity. The medicine practiced today is the developed, and advanced form of Greek medicine. In fine arts, such as architecture and sculpture Greeks had no rival. A new life came into Buddhist sculpture of India after its contact with Greek influences in the north. In short Greece was the brightest star on our planet. Its progress was unchecked and continuous till the advent of Christ. From the day Greece accepted Christianity its downfall began, and gradually it lost independance and became a Turkish

Greece and Rome
before and after
Christianity.

Province. To attribute the fall of grece to Christianity would erroneous, and no body says that it was because of Christianity that Grece fell. I would like to know why about Islam they say that it is the cause of the fall of Muslims.

Like Greece the Roman Empire was the greatest ; its boundaries stretched far and wide. Greece had attained heights in arts, and poetry, and Rome attained heights in the field of Law. Even today the Laws of many countries are based on Roman principles, and Roman Law itself is taught as a subject in legal profession. From the day the Roman Emperor Constantine embraced the faith of Christ the downfall of the Roman Empire began. In the beggining the Western part fell, and then the Eastern on the capture of Constantinople by Turks. Can we say, that because in the days of idolatry Roman Empire flourished, idolatry must have been the real and true religion, and that because in the time of Christianity it fell, Christianity was a false religion ?

Greece and Rome declined not because of Christianity but because of the many other causes that set to work and which in the end succeeded in bringing about the complete collapse of these two great Empires. Internally they lost many things that went to keep them advanced, and externally they had to face the raids and onslaughts from

conquering hordes, to which in the end they easily succumbed. I say that this would have happened even if these two Empires had not accepted Christianity. It cannot be true to say that Christianity was the noose that strangled Greece to death, or it was the sword that cut the life of the Roman Empire. They became so proud in their power that they forgot the very things which helped them to attain unprecedented heights, i. e. they neglected their religion, and became less and less religious. These were the causes that led to their downfall. I could not see why Islam should therefore be blamed for the fall of the Muslims. It was not the fault of Islam that the Muslims find themselves in this plight, but it is their own fault. To say that it is the fault of Islam, is highly misleading.

The European world only came into prominence for the last few centuries—to be precise from the time of Renaissance and Reformation, and therefore it could be said that Christianity kept Europe in darkness for centuries, but it will not be true to say, for the cause of their backwardness was not their religion, but other factors. The most important factor that goes a long way to make a people advanced was learning; as Europe was ignorant, it needed a guide, a stimulus, to urge them on. The Muslim conquest of Spain was the urge and stimulus,

for the Christians from all parts of Europe poured into Cardova Muslim University to receive the education, and that has now made them what they are. In the middle ages Europe was in darkness but it does not mean that it was such because of Christianity, and we are not prepared to accept such far fetched causes, but all that we are prepared to say on the dark ages of Europe is that Christianity took centuries to bring the European to the level, to be able to receive education and expand.

Japan is an idolatrous country. For two thousand years or more the Japanese were the most backward people. If we could say that it was their religion that was responsible for it, what are we to say, and to which cause are we to attribute their present evolution? Within a century by great strides Japan has become a first rate power. Neither its lethargy for centuries nor its present achievement has anything to do with their idolatry.

There are some causes that help the growth and downfall of a nation, and when the causes for downfall occur, they obscure and degenerate religious morals of a people, and hasten their downfall. In spite of all these clear contentions, the Christian world cries from house tops that Islam is the cause of the fall of the Muslims. If this

could be accepted, then why not that God was the cause of the fall of Adam? To this charge on Islam, I ask these Christian writers to tell what was the cause of the progress and advancement of the Muslims. If Islam was the cause of their advancement, as decidedly it was, then Islam could not be the cause of their fall, for a thing that elevates, cannot degenerate. Islam helped the Muslims to progress so long they faithfully followed all its teachings, but when they ceased to do so, their downfall came.

Even today with so many obstacles in their way, the Muslims can regain the lost glory and position, only if they begin to follow again the tenets of Islam faithfully. There is no religious Book so helpful as the Quran to guide a people towards progress. The secret of advancement is learning and culture, and the Quran is full of verses laying great stress on acquiring knowledge, and culture, as some of the following would show:—

(1) He it is Who has revealed the Book to you ; some of its verses are decisive, they are the basis of the Book, and others are allegorical, then as for those in whose hearts there is perversity, they follow the part of it which is allegorical, seeking to mislead, and seeking to give it (their own) interpretation, but none knows its interpretation except Allah, and those who are firmly rooted in

Knowledge say : "We believe in it. It is all from our Lord; and none do mind except those having understanding." Quran III : 6.

(ii) "And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good." Quran XXIX: 69.

(iii) "He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good; and none but men of understanding mind." Quran II: 269.

(iv) "Our Lord! and raise up in them an Apostle from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them! surely Thou art the Mighty, the Wise". Quran II: 129.

(v) ".. and with Us is a book which speaks the truth, and they shall not be dealt with unjustly," Quran XXIII: 62.

(vi) "Say: Are the blind and the seeing ones alike? Do you not then reflect? Quran VI: 50.

(vii) "He it is who raised among the Meccans an Apostle from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom." Quran LXII, 2.

(viii) "But indeed We have given to Abraham's children the Book and the wisdom, and We have given them a grand Kingdom." The Holy Quran IV: 54.

Some say that for the advancement of the Muslims a national, and political awakening is more necessary than the religious awakening. To such people, I say that they are wrong, for, Islam and nationalism are identical, and if we are to separate one from the other then there is the danger that the Muslims will lose all their religious wealth, and which will mean a negation of advancement, for our advancement lies in our following the principles of Islam faithfully. The Easterns who disregard this and say that if European advancement is due to pure nationalism, why cannot the Muslims be the same, to them I say that they are misinformed, for the President of Germany, as many other before him, has recently said that all their advancement is due to Christianity. No action which the Europeans take is devoid of some religious motive or bases, similarly no European treaty is found which does not reflect some or other Christian out-look. Nation and mother-land comprise geographical, historical,

industrial, as well as religious ties and unity; to divorce one from the other is the highest folly a people can commit.

It is left to the Muslims to progress, and they can do so easily by following Quran. I can assure them that their progress will be real and lasting, only if they keep abreast with the world movement, and follow their religion. Quran says, "And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful." Holy Quran III : 103. The one real way for muslims to success. Since the decline of the Muslims in Political, Social. Economical and religious spheres, there have been some sincere and true men, who tried in different ways to help the Muslims to regain the lost glory and power The first person in India to do so, after the Indian Mutiny was Sir Syed Ahmad.

Sir Syed was indeed a great man, and sympathiser of Muslims and their cause. He did all that he could for the nation. He thought that the salvation of the Muslims is in their acquiring the Learnings and Knowledges of the world, and with this purpose in view established a school at Aligarh, which is now the great Muslim University of the East---in order that the Muslims by learning the arts

and sciences of the world may attain to position that may glorify Islam again. There is no doubt in his finding, any one who will take the trouble to study the world conditions will come to the same conclusion, but the danger of it is that it may also lead the Muslims from the path of Islam, to that of irreligiousness, and atheism.

The world conditions as mentioned above demand from a nation to be great, a wealth of scientific and technical knowledge in its individuals, but as said before there is that danger of Muslims becoming strayed. Therefore when Sir Syed felt this danger, he tried and explained all the Islamic teachings in a way as to show that they and the scientific learnings are the same. But time and experience show that they did not satisfy the educated of today, for we can not say that the Graduates of his University regard and respect their religion, and love their prophet, if not more, atleast equally to their love and respect for things of the world. The result of all this is that though Muslims are taking honours and higher degrees in sciences, they are losing correspondingly their love and respect for Islam and its prophet. Some of them cannot openly be called irreligious or atheists, but in their hearts they are tired of Islam.

Supposing these young Muslims one and all acquire the knowledge of the world, and occupy positions of

honour in the services of the Government, or as a matter of that, though impossible, they become the rulers, but would it be called the success and glory of Islam, if on the other hand they have lost all respect and love for their religion and prophet, by blindly following the free and loose customs of Europe. This would not be called the achievement or success of Islam, but that of a nation who had succeeded like many others through materialism. The real success of Islam is in the following of Islam by all the Muslims truly, sincerely, and respectfully along with achievements in other fields of activity.

A little observation shows that the greatness and success of Muslims depend on their love of religion, and prophet. Why does a Muslim like another? It is because their principles of living are the same. Muslims love one another not because they belong to the same nation or race, or that they have some partnership in any undertaking but because they embrace the same religion, and worship the same God. The more the Muslims will love their religion the greater will be their love for one another. Similarly the more away they are from their religion the greater will be the gulf the disunion between them. The love of the Holy Prophet Muhammad is the only thing that can bind them together, and keep them united to fight all the forces of world against them, but if they

fail to love their prophet then they will fail in the world as well.

It is pitiable that the leaders have entirely forgotten to put a stone as a foundation to build the nation upon; they have perhaps forgotten that the strongest of foundation to build the edifice of Islam is the love of the Holy Prophet Muhammad. As much any success achieved by the Muslims apart from, and without the respect of the prophet, will not be the success of Islam. It becomes more pitiable when we see that others have realised this, and say that the success of the Muslims depend on their love of their prophet.

The question that confronts one is about the love, that is, what kind of love should it be; and why should it be. Should it be because all Muslims must love their prophets, as blindly as the followers of other religions love their's, No! This should not be the basis of love; though the ignorant may readily fall in with this, but the educated would not be satisfied with this. For the educated to come to love the Prophet, means have to be adopted which should infuse in them the real worth of Islam and its Prophet. The love will be real and true when our hearts agree that all that Muhammad did, he did for the good of the world, and when our hearts find

that the peace of the world depend on the principles of life that Muhammad taught, and also when actions show that we are the followers of this Redeemer of the World. The love will be truer when by following it, we show to the world the beauty and greatness of it, and invite it to embrace it.

CHAPTER XXVI.

FAREWELL.

I feel really happy to be able to put before the general public this book, which I have endeavoured to bring out in a form, as to show Islam in its true colours. I hope that the public will find in it, thoughts for reflection and meditation. I have no prejudice against any community, or nation in the world. All I want, is to see Islam return to its pristine beauty, and in that direction this book is an effort.

Had the world been just, and seen and read about Islam and its Prophet in true light, and interpreted it in true meaning, instead of criticising it with intolerance and bigotry, then the whole world would have been a Muslim world. Mind has been so much prejudiced and based on account of the centuries of superstition, bigotry and intolerance, that Justice and Truth and its acknowledgment cannot even be found among the

otherwise great thinkers of the world. Had the world understood Islam, and had it seen the greatness of its Prophet, and followed him, then there would have been no trouble, discontent, mischief, hunger, strife and sorrow in the world.

The age of the Holy Prophet and that of his Ah-Le-Bait or the family or the descents of our Prophet was a perfect age. It should be an example for adoption. For life today is, and can never be simple and pure, and full of happiness as it was before. It was this life for which the greatest of the world yearned. It is one of the saddest anomalies of life that Muslims today have discarded the teachings and principles of Islam to a very great extent. They go by the name of Muslims, but in spirit, and action they are far from it. World gets a license from this to judge the Muslims, and Islam wrongly, and to interpret it confusedly.

The term pan-Islamism is used in two senses. It was a word coined by a French journalist, but what he meant it to mean was what never meant. He tried to give voice to a danger, alike to that of 'Yellow Peril' in order to justify European subjugation of the Islamic countries. The real sense of the word, is not what some later thought it to be, that is an intrigue among

the Muslim States to overthrow the European States, but is, what Jamaluddin Afghani described, the unity of the Muslim States as a defensive measure against all foreign aggression. There is yet another sense in which it could be used. Islam does not recognise the distinction of colour, race, or wealth. In fact Islam is the only religion which solved the colour question, while the modern European civilisation with all its achievements failed to do so. In this sense it should be termed also as pan-humanism, but it would be better if the prefix is altogether taken off, and in this sense lies the salvation.

As has been said above, the Muslims today have failed to show to the world Islam in its true colours. It will become very lengthy to adumbrate all the causes that led to the decline of the Muslim intelligence. The fact that now stands out in bold, and glaring letters is that we have, by our lost actions and principles, given to the world at large a license to indulge in painting Islam in blackest colours, and to stamp it with the blackest die.

The only course open to remove this stigma that hangs so heavily on Islam today, is for the Muslims to

call a halt, take their bearings, and then endeavour to become true Muslims again. For this we should study the life of the Prophet and his posterity, for in it, lies the solution of the trouble, because by following their example alone could we become true Muslims.

If the Muslim countries keep true to the ideals of Islam, they will render a great service to humanity. Islam, in my opinion, is the only means by which the world can be saved today, provided the Muslims apply themselves to it. In this respect the Indian Muslims can play an important part.

The Ulamas should come to help Islam to solve the problems that confront it, for their knowledge of the past would be great assets. Quran should be read as a book to be studied and understood, not just to be memorised without knowing the meaning of it. Quran is the book which speaks of human beings, perhaps it is the first book which spoke of people as living organisms, growing into maturity, and then into finality.

I have made my humble contribution to bring out something that will further the cause of Islam, and I hope to write more. I have endeavoured to see the philosophy of Islam in terms of modernism, and in this book I wish to present them before the world, and specially before the

young Muslim generation, with entreaties to reform themselves, so as to be called true Muslims.

I cannot end this chapter without thanking my parents. Unfortunately my revered, worthy and noble father left me in this world only ten months old, and my loving mother had to face difficulties until late, and our faith was in Allah, (Who alone is worthy to be worshipped, and Whose commands are to be obeyed). I am highly grateful to Him that I am alive to write this book, and with my humble prayers for His Blessings, Mercy, and His Assistance to me for my progress, I tender my good wishes to the readers of this humble work of mine that I have met them on this occasion in the service of Islam and our Holy Prophet Muhammad (may the peace of Allah be on him) which is, in reality, incumbent on every Muslim male and female. There is a saying of the Holy Prophet that to enlighten one non-Muslim with the Light of Islam entitles a Muslim to the great Divine blessings. It will not be out of place, here, to lay the facts that I have been and I am still a diabetic subject which has, to a great extent, hindered my progress and specially, herewith I request the readers to be just enough to overlook the style of my English if they find some errors of any sort crept into this work of mine. In the end I bid 'Fi-Amanillah' (be in the safety of Allah) to my

beloved readers and lastly recite the Quranic verse "Our Lord!" Make not our hearts to deviate after Thou hast guided, us, and grant us from Thee mercy; surely Thou art the most Liberal Giver" III: 7 Amin.

Islam is the only Solution of the Colour Problem.

BUT above all and herein is its supreme importance in the Missionary history of Islam it ordains a yearly gathering of believers of all nations and languages, brought together from all parts of the world to pray at that sacred place (Ka'ba) towards which their faces are set in every hour of private worship in their distant homes. No fetch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bond of faith. Here is a supreme act of common worship, the Negro of the West Coast of Africa meets the Chinaman from the distant East; the courtly and polished Ottoman recognises his brother Muslim in the wild islander from the farthest and of the Malayan Sea. At the same time, throughout the whole Muhammadan world the hearts of believers are lifted up in sympathy with their more fortunate brethren gathered together in

the sacred city (Mecca) as in their own homes they celebrate the festival of 'Id al Adha or (as it is called in Turkey and Egypt) the feast of Bayran.'

Sir Thomas Arnold
in his "Preaching of Islam."
London, 1913. pp. 416-17.

Great Opinions on Islam.

(By Mahatma Gandhi).

THE History of Islam, if it betrays aberrations from the moral height, has many a brilliant page. In its glorious days Islam was not intolerant. It commanded the admiration of the world. When the West was sunk in darkness, a bright star rose in the Eastern firmament and gave light and comfort to a groaning world. Islam is not a false religion. Let Hindus study it reverently and they will love it even as I do.

SOMEONE has said that Europeans in South Africa dread the advent of Islam—Islam that civilized Spain, Islam that took the torch-light to Morocco and preached to the world the Gospel of brotherhood. The Europeans of South Africa dread the advent of Islam, for they are afraid of the fact that if the native races embrace Islam they may claim equality with the white races. They may well dread it. If brotherhood is a sin, if it is equality of the coloured races that they dread, then that dread is wellfounded, for I have seen that any Zulu

embracing Christianity does not *ipso facto* come on a level with the Christians, whilst immediately he embraces Islam, he drinks from the same cup and eats from the same dish as a Musalman. That is what they dread. **"When I closed the second Volume (of the Prophet's Biography), I was sorry there was no more for me to read of that great life."**

I know the Mussalman mind much better than I did two years ago. I was interested in the religious side of Urdu literature and therefore, plunged, as soon as I was able, into Urdu religious books. Fates have always favoured me. Maulana Hasrat Mohani had sent to Mr. Mansur Ali "*Leaves from lives of the companions of the Prophet.*" As he was teaching me Urdu, he passed the volumes on to me. And I went through them with the greatest diligence. The volumes, though they contain repetitions and would gain in lucidity for compression, were to me deeply interesting for the insight they gave me into the doings of the Prophet's many companions. How their lives were transformed as if by magic, what devotion they showed to the Prophet, how utterly unmindful they became of worldly wealth, how they used power itself for showing the utter simplicity of their lives, how they were untouched by the lust for gold, how reckless they were of their own lives in a cause they held sacred, is all told with a wealth of detail that carries conviction with it. When one notes their lives and then the lives of the

present day representatives of Islam in India, one is inclined to shed a tear of bitter grief.

I passed the companions to the Prophet himself. The two bulky volumes written by Mualana Shibli are a creditable performance. When I closed the second volume, I was sorry there was not more for me to read of that great life. I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. As I do not regard any human being absolutely perfect, be he Prophet or an *avatar*, it is unnecessary for me to be able to explain to the censor's satisfaction every detail of the Prophet's life. It is enough for me to know that he was a man among millions who tried to walk in the fear of God, died a poor man wanted no grand mausoleum for his mortal remains and who did not forget even on his death-bed the least of his creditors. The teaching of the Prophet is no more responsible proselytising methods that one sees around himself, than Hinduism responsible for the degradation and intolerance of present-day Hindus.

“God is not merciful to him who is not so to
mankind.”

Muhammad.

**“Then dawned on me the meaning
of the Quranic verse.”**

(BY PROF- BROWNE)

MANY who came into contact with the late Professor Browne of Cambridge would be able to testify that the Professor was great lover of Islam. Very few, however, were privileged to that this learned and most esteemed Persian Professor of world—wide fame, had, while in Persia in his youth, actually become a formal disciple of a Muslim saint, Haji Pirzada of Beyrut. Writing to his religious proceptor of his from England in the year 1880, he confesses how after a vain quest after Truth in various directions, he at last, found It in the mysticism (*Tasawwuf*) of Islam. The following excerpts which we translate from the original in Persian, should be of interest to seekers after truth.

“I consider myself lucky that I am honoured by the condescension of a learned Master and hope that you will not grudge the benefit of your association to this seeker of the secrets of Reality and this wanderer after Truth.

“In spite of the fact that talking oneself is a sign of being green, now that you have favoured this worthless and helpless one with your kind attention, it behoves me that I should say a little of my own story, as without this the yearning that has dragged me all over, can not be made clear to you.

“About five or six years ago I first turned my feet to this path of search and pried into the beliefs of my countrymen which created such doubts in my mind that though I sought the help of everyone I found it hard to remove them. Some of my friends advised me to get the idea out of my head as many had lost their way in this wilderness:—“Beware of this wilderness and this endless path!” Others said that these doubts were inspired by Devil and excited by evil mind. One should not harbour them, and must not forsake the path of his forefathers.

“But I did not listen to the counsels of my friends and said God is Truth. Anyone who searches Truth searches God. *‘Shame for him who, because of the promise of paradise or the fear of hell takes up the quest of the Beloved.’

“Thus I made up my mind to study carefully every book and treatise on different religions and wisdom and

* Professor Brown, obviously, got this thought, it appears, from Hazrat Ali's sayings.

philosophy, that I could lay my hand on thinking perchance, I might find some trace of the Untraceable.

“After exhausting all these sources, I was still in doubts and asked myself which was the true one amongst all these chaos of religions. After that I took to the study of *Tasawwuf*, and found that all that I wanted was there. It was an assemblage of all the oceans and a conglomeration of all divergencies. Such books of these high soaring souls removed some of my difficulties. I found out that in fact these religions did not contradict one another, but each one gave evidence in favour of the Unity. Perfection, Grandeour and Glory of God. Then dawned on me the meaning of the Quranic verse; “Turn your face whithersoever you may, you face Him” Yea, what a truth uttered one who sang;

In face, He exists Alone and First.

All else is but phantom and illusion.

Any thing besides Him that you behold.

Is only the double impression of an eve squint.

“At length the clouds of doubt and darkness were dispelled by the dawn of the Sun of Truth, and doubts and dismay were transmuted into joy and bliss.”

“Surely (as for) those who believe and do good. We do not waste the reward of him who does a good work. These it is for whom are gardens of perpetuity beneath which rivers flow; ornaments shall be given to them therein of bracelets of gold, and they shall wear green robes of fine silk and thick silk brocade interwoven with gold, reclining therein on raised couches; excellent the recompense and goodly the resting-place.

Quran XVIII: 30-31.

The First Democrat—The First Knight

(By Dr. Hugo Marcus)

“In latter times and throughout the Middle Ages in Europe chivalry has been held in the highest esteem. But it was born and practised first of all in Arabia by Muhammad. Muhammad was the first knight.”

WHAT is the attitude of Muhammad towards his friends and his enemies?

Muhammad's treatment of his friends is quite different from that of Moses and Jesus. In their attitude towards their respective circles of followers Moses and Jesus are out and out aristocrats. Moses, the Mighty, who heard the voice of God, separates himself from his brother Aaron across an unbridgeable gulf. He stands in the twilight of a colossal solitariness. He appears to belong more to the hills than to mankind.

And Christ? Christ seeks and finds his disciples from among the poor and simple folks, from among manual labourers and fishermen. At first sight, this appears to

be democratic feature, but it is not. For just through that circumstance, he poses before his disciples as one far removed from them. These disciples were also required above all, not to understand but believe. Faith Love, Hope, these fundamental Christian virtues are generally possible only through a respectful distance, an aristocratic aloofness, in which the believers seek their salvation. Christ's last and grandest act of aloofness was his death. The aristocratic element which exhibits itself in the old Testament in the direct commandments of a law giver to whom the people render absolute and unquestioning obedience, intensifies itself in Christianity to that voluntary submission, which the loving and hoping believer offers to a promise that he accepts without examining into its grounds. Through the same understanding he humbly resigns his judgment.

Quite differently from Moses and Jesus stands Muham-mad within his circle and community. He appears as nearest to us in humanity. He is not unapproachable like Moses, engulfed in a tremendous solitariness. He is also not surrounded by a circle of disciples who are separated from him by a great spiritual distance, and who regard every word of their master as true without understanding it. Muhammad, on the contrary, finds himself from the very beginning in the midst of high-placed followers, his wife Khadija, his young cousin Ali. Abu-Bakr, of ripe

age and experience, Osman bin Affan, Talba bin Zubair, Abdur Rahman bin Auf, Saad bin Abi Wakkas, Abu Zar Ghaffari, Miqdad, Salman Farsi and as they are collectively called, 'the statesmen-like and military talent to whom fell the leading role in the building-up of the world empire of the Arabs.' Among these followers Muhammad himself is of his own choice only *Primus inter pares* (the first among equals) the first among those of equal birth. Muhammad, who like Moses, hears the voice of God, hears also the voice of his friends. The democratic element is engained in his naturally kind and gracious character, and from that flows out the political constitution of his empire. Muhammad does not prop himself upon on unintelligent faith of the ignorant. On the contrary, he aims from the outset to win those adherents to whose intelligence he can speak. His friends and followers share his spiritual life and his thoughts.

The relationship of *Primus inter pares* is preeminently chivalrous, relying upon the regard of those who are superior for those who are placed below them. Chivalry! That is the basis of Muhammad's conduct towards his friends. Chivalry! That is also Muhammad's characteristic when he faces his enemies.

When God drowned the Egyptians in the Red Sea, the Jews shouted for joy. The feeling of pity for the

annihilated foe, who too on his side may have been brave and valourous, lay far from them. As Jesus finds himself captured and surrounded by his enemies, his behaviour is quite the contrary. Not once does he lift his hand against his enemy, and lets him do with him what he will. Christ is the first martyr, a representative of passive bravery. Indeed, he is the real discoverer of this type of heroism, which was unknown and quite unheard of before him. Christ is no patient sufferer, but a fighter. Many of his utterances prove that. But the fighter is no warrior. A weapon in Jesus' hands is inconceivable—that would reduce his person to nothing.

Muhammad on the contrary, is a **Cavalier**, a **Knight**. He grasps the weapon, and wars with his enemies as long as they obstruct him and persist in their evil courses. But no sooner is the victory won, and the enemy disarmed, than his attitude undergoes a sudden change. The powerless opponent ceases to be an enemy. He is greeted with pardon. Indeed, the conqueror himself seeks the friendship of the vanquished. This is Muhammad's department, a generous, chivalrous department. In later times and throughout the middle ages in Europe chivalry has been held in high esteem. But it was born and practised first of all in Arabia by Muhammad! Muhammad is the first knight.

**“When, O Prophet, when will thy people
see the splendour of thy Message ?”**

(By T. L. Vaswani.)

“Muslim records are full of noble deeds. Where are the
Muslim Youngmen to interpret in the world the heroes
of the history? New Chapters may yet be written.”

TO me the Banner of Islam is not without a meaning. The Banner is the Star and the Crescent. The crescent is also on Siva's forehead. The crescent says:—Be cool; control your passions. I recall the beautiful saying of Muhammad (peace be upon him) that the best 'jihad' is conquest of self. And the Star is to me a symbol of the destiny of life. As I have looked at the stars at night, I have said to myself: There is our Destiny. The call of the Star is to the Infinite, that is above and beyond 'country,' 'nationality,' 'races.' And the Call of Islam with its Crescent and Star is a life of self-control and fellowship with the Infinite.

In Aden, many years ago, I saw some Arabs. They looked starved. They were ignorant. And I thought of the Prophet of Islam and I said to myself :

When O Prophet, when will thy people see the splendour of thy message ?

I was at Port Said. I went into a big mosque there. It was almost empty. A Maulvi was there. He talked to me but not of the spirit of Islam nor the glory of its Prophet ! The Maulvi asked me to give him some money. With sadness in my heart I said : When, O Prophet, when will thy people see the splendour of thy message ?

Pierre Loti, the eminent French writer, gives us a pretty good picture of the Muslim in the four volumes on Turkey. Trietschke, the well-known German historian had little love for the Muslim ; but he was constrained to say. "While Christendom burnt its heretics, everybody under the Crescent might live according to his faith." To speak of Islam as a fanatical religion is, I humbly submit, to misrepresent the message of Muhammad (peace be upon him) who said in clear emphatic terms : - "Let there be no compulsion in religion."

A life full of tender, grace and beauty is Muhammad's. In his heart is humility and tenderness and deep love for Humanity. "I am no more than a man". he says; "call me a servant of Allah". A disciple asks him to curse those who do not believe in him. "No", he says, "I am not sent to curse; I am sent as a mercy for mankind."

Muslim records are full of noble deeds. Where are the Muslim young men to interpret to the world the heroes of their history? Not yet is that History finished. New Chapters may yet be written. One such Chapter has been written recently by Mustapha Kamal Pasha.

What Islam did for art and medicine and science and philosophy and education, at a time when Europe was in darkness, has been told by me in my book "The Spirit and Struggle of Islam". It may, I think, be said without exaggeration that for at least 5 centuries from 7 A. D. to 12 A. D. Islam held aloft the Torch of Culture.

The value of Islamic Civilization may be examined with reference to two of the tests of a vital civilization:- "The status of woman" and "the character of government." Muhammad (peace be upon him) left a noble teaching concerning woman's place in society. And he gave his people a Religion of Democracy. Islam is essentially "democratic". Not without reason did Islam's doctrine of social equality appeal to the poor. The Banner of Islam was welcomed by peasants of Central Europe in the 17th Century. It brought with it a message of hope:—We belong to one Brotherhood.

The Quran is, to me, a non-Muslim, one of the world's wonderful Scriptures. Three of the doctrines

of Islam referred to again and again in the Quran have, I believe, a value for the world to-day. They are:— (1) Doctrine of God's Sovereignty; Allah-o-Akbar ; (2) Doctrine of God's Love; Allah-o-Rahman; (3) Doctrine of 'Kismet'. 'Kismet,' I know, is much misunderstood by many Muslims and their non-Muslim critics. There is such a thing as Higher Fatalism. 'Kismet' really means self-surrender to God's Will. It is the Doctrine of Sacrifice. What might not India's young men achieve if filled with this Higher Fatalism, they answered the call of the Nation? Bearing all things, enduring all sufferings as God's Will for them, they would make the Nation free. In a spirit of higher fatalism, the Muslim moved out thien Middle Ages to give to the Nation the message of Islam. Again are the nations threatened—with a new Night, a new Dark Age. Europe with its imperialism, its narrow nationalism, its mammon worship, its dark diplomacy—Europe needs again a message which may ask the Nations to substitute for the doctrine of the 'Sovereignty of State,' a living faith in the 'Sovereignty of God.' There are forces, as it seems to me, which threaten to re-barbarise Europe. They may vet be arrested if the West will hearken again to the Ancient Message of the Desert :—'Allah-o-Akbar,' 'Allah-o-Rahman :—God is Great, God is Love.

Do You Want To Put An End To Slavery?

THE QURAN ALONE CAN DO IT
(BY Djiwadas Dutta, M. A.)

“Ah, When shall we Hindus and Muslims and
Christians inscribe in our hearts in gold letters
this priceless injunction of the Quran and
try to follow it with all our heart.”

THE Quran says: * “Has not God given man two eyes, and a tongue and two lips in order to admonish each other?” What a beautiful description the Quran gives in brief and in plain words of that difficult way to Good—the uphill road! A description that would stand any comparison with this is very rare in the religious books of Hinduism or Christianity. But what a pity, our Manu Samhita, which is known to be a religious book, says; “A **Shudra** is never to be released from his bondage, because slavery is natural for him. Who can save him from that?” (8: 414). A

crow is black and it cannot turn white even though washed with a soap. "Therefore, be he purchased or not, you will make a **Shudra** serve". On the contrary, the Quran says: (1) "Set free the slave from bondage" for the setting free of slave is the way to true welfare. **Indeed, what invaluable a treasure in the Quran for a Hindu!** But even to-day the Hindus do not understand the value of these verses of the Quran: "Set free the slave from bondage." (90: 13) Again says the Quran: (2) "Do not take one another for Lord. God is the common Lord of us all" Alas, ninety-nine per cent. of the Hindus are **Shudras** only one being a **Brahmin** and these ninety-nine take the dust from that one's feet, drink the water which has washed his feet, and eat what remains after he has taken his food and thus prove themselves unfit for independence equality and democracy, though the Gita of all Hindu teaches: "To the learned men all are equal." The Quran on the other hand, says: (3) "The believers are all brethren" and this is the basis of democracy. **The Quran alone is the sure remedy for the present caste distinctions among the Hindus.** Will not our dying Hindu community use that remedy even now? So long as we do not accept this Quranic

(1) 90: 13, 1

(2) 3: 63,

(3) 49: 10,

principle in order to put an end to slavery without distinction of Hindus and Muslims, it will be nothing but a delusive dream to render any good to our country. One should not lose sight of the fact that the Quran was revealed for all mankind, and not only for those who profess to be Muslims. For the Quran itself announces. (1) "O men! There has come to you an admonition from your Lord and a healing what is in the breasts." Now what is the second precept of that uphill road? (2) "The giving of food in a day of hunger to the orphans and the poor."Again in this chapter (Ch, 90) the Quran says; "Then he is one of those who believe in God" etc. Let Hindus and Muslims equally have a clear idea of these words, just as faith, patience and compassion have been put in this verse.

(FINIS.)

(1) 10 : 57

(2) 90 : 14 16

“Who is a true Muslim ?

Strong (firm) in faith, wise, but kind, true in belief, knowing and forbearing, mindful in ease, considerate in rights, temperate in wealth and contented in poverty, gentle in (using) power, regardful in friendship and patient in misery. Neither anger can vanquish him nor excitement can baffle him. Selfishness impels him not—abundance of wealth disgraces him not—and he becomes not mean for desire or greed. Always brave and steady—he will run to rescue the oppressed and will be kind to the feeble. He is neither niggardly nor extravagant—forgives the faults and overlooks what the ignorant do—his own self suffers pain at his hands, but to the world he affords pleasure.”

Hasan Ibn Ali.

(The Grand-son of Prophet Muhammad).

